THE Triall of Truth,

whereinare discouered three greate enemies vnto mankinde, as *Pride*, *Priuate grudge*, and *Priuate* gaine, which corruptions are [illegible] disturbers of [illegible] cities, common weales, and peoples.

Imprinted at London at the three Cranes in the vintree, by Thomas Dawson, and Thomas Butter.

1580.

BIBLIOTHECA BODLEIANA

Thomas Thomas

Thomas Studley

Dudley Studley

Dudley Samuel

Lea

¶ To the moſte great and higheſt ſoueraigne Chriſte IESVS.

HAuing written this ſmall Treatiſe vnder the protectiō of thee moſt reuerend, moſt ſweete, and almighty IESV (which I did begin with intention to lyne out and directe a way vnto thee the author of all trueth and goodneſſe) taking the cauſe vppon the greateſt abuſes of the worlde, raigning and raging euery where at this day: and continuing, concluded the ſame with exhortation of amendemēt of life according to thine expreſſe worde and commandements, aſwell by thine owne ſelfe pronounced out of thy moſt ſacred mouthe, at what time thou wert conuerſaunt in this miſerable vale, and anguiſhed with the iniquities of *Ieruſalem*, *Coraſin*, *Bethſaida*, the whole land of Iuda, yea and

all the worlde, and continually be fore that by the holy Prophetes which haue bin since the world began, whose bookes are so ful of declamatió against sinne: and like argumentes to exhort the retourning vnto the Lorde with haste, and so laborious to prepare the way vnto thee. The greatest matter thé rested in hand to whom I should direct the same, who might take the protection in hand of this my woorke to defend it against the maleuolent and malicious worldlings, who furnished with all the suggestions of Satan that olde enemy, who seaseth *nullum non mouere lapidem* against thee and thy truthe: Resting vpon this consideration, I founde the great men of the world were busied, the richemen had no disposition, the meane men were afearde, the simple men might answer me, they could not iudge. And so not to trouble the great, nor to hazard the small, I determined to offer the same vnto thee (*O IESV*) which I present vnto thy Diuine Maiestie with bowed knees, ioyned handes, and all

sim-

ſimplicitie of mind, beſeeching thee mercifully to looke vpon mine infirmities who for the multitude of my ſinnes am vnworthy to lifte vp mine eyes to thy mercy ſeate, and vnable to imagine any thing worthy of thine acceptance, but ſtayed on the foundation of thy worde, wherein it appeareth how thou diddeſt accepte of the widowes myte, and how thou diddeſt condemne the ſeruant of ſloth for hyding his tallent, are ſufficient aſſurãces of thy fauourable, fatherly and comfortable acceptance to ſuch as with good intent of the fruites of their labour yelde aught vnto thee, as ſacrifice proceeding from the puritie of hearte whereof thou onely art the ſearcher, vnto whoſe tuition I doe moſt humbly ſubmit my ſelf body and ſoule.

To the Christian Reader.

REuerend Reader, after it had pleased God to touch me diuers waies, to what intent I know not (to reforme I hope) Icõmitted me vnto the same our eternal God, who pronoũceth himselfe to bee the way, the truth, & the life, & vnder his protection and fauourable assistance, I determined as tyme would giue me leaue to proceed & try by my trauel & obseruance a straighter course of life, & for my better proceeding therin for mineown instructiõs, I beganne to cõpare & make difference betwixt the spirit of truth & the spirit of errour, & hauing collected sundry notes to the intent aforesaid, as I passed by & iudged thẽ ought worth, I set thẽ down to helpe memory with intẽtiõ to haue brought thẽ into fourme to the absoluing of the matter which I had in hand. Whervpõ a friend of myne vizuting me at my chamber, and finding me so solitary exercised and perusing my notes conceaued so good liking of myne indeuour & the discourse therof,

thereof, as hee did not onely intreat me to perſeuer therin, but afterwards at ſundry times very earneſtly required me to put the ſame in print: inſomuch as after my often denial his importunacy was ſuch, that vnleſſe I coulde haue bene content to hazard his friendſhip & beare the greate reproche of ingratitude, I might not auoid him, and ſo oppreſſed yelded & graunted. Wherunto I did the rather incline, conſidering myne imminent danger ſurpriſed with deadly ſickneſſe, ioyned with diſpoſitiõ to do ſome thing plauſible to the good. In which my meaning by deferring thereof I might haue beene preuented, ſeing the lyfe of man is ſo vncertaine, & thus by that neceſſity ioyned with good will like the poore farmer who plucketh the frute before it bee ſeaſonable or ripe, becauſe he wold bee ſaide to haue preſented of the firſt frute of the yõg ſapling, I was forced to publiſh this myne abortiue yõgling ful of faults & blemiſhes, in parte wherof as I cannot excuſe my ſelfe, ſo muſte I needes impute ſome fault too the Printer notwithſtanding howſoeuer it fal out, the giuers mind, and not the thing is that which is preſented: which conſtruction of this my ſimple labour, if I ſhal receaue at your friendly hãds in this work, that might haue required

a workman of greateſt skil to haue treated, I ſhal think my ſelf happy: & ymagining I haue already ſo done, I wil vſe no further intreaty heerein, then I thinke ſtandeth with good manners, which conſiſteth in feweſt woordes vttered with beſt meaning, the frute hereof ſhal be that al in general may receaue theyr vſe of that which I had written for myne owne obſeruance and priuate inſtruction, wherby euery one may be moued to the conſideratiõ of their faultes to the diſmaſquing of theyr yll coloured actions, and bee appointed to dewe regarde of the heauenly manſion prepared vnto the righteouſe for their euerlaſting cõfort. In which reſpect I called this little booke the Tryal of Trueth, leauing the whole contents therof to the worlde, and the cenſure to the good. Beſeeching the Almighty that it may pleaſe him in his mercy to giue vnto euery one that profeſſe his name, an vnderſtanding hart, to the attainment of a true iudgement: As that after this our pilgrimage and this life ended, we may together be made partakers of the life eternal.

Edw. Knight.

¶ The Tryall of Trueth.

THree thinges bndid the *Romans* raigne *viz.* Young heades, Priuate grudge, and Priuate gaine, as the principall causes of the destruction of that great Empire. And I doe greatly lament it, whileſt I do behold so great euils in this our age, raging among the people euery where, in such lamentable maner, that what true Christian liuing is there not touched wt the due consideration of the deformitte of the people: but that if hee had not a flood of teares, hee coulde doe no lesse then shed them foorth in the beholding such dayly prouoking and irritating of God too his heauie wrath, for theyr so greeuous disobedience, and contempt, committed againſt him and his worde. As the Prophet *Ieremie* was mooued and sore greued with the beholding of the sinnes and wickednes of the people committed

against God in that former age, insomuche as he brake foorth into these speaches, All my bones shake for very feare of the Lorde, and of his holy woorde, because the land is full of Adulterers, and through swearing it mourneth. Yee and that way [illegible] ake, is wicked and the [illegible] nothing like the holy wa[illegible]rde. Verily if I [illegible] kednesse of this ou[illegible] sinnes of that peo[illegible] should every of vs blushe a[illegible] therea[illegible] vnlesse we be (as it [illegible] eede th[illegible] great sort of vs a[illegible] eather hardened and set against the Lorde in too too manifest and opprobrious contempt.

Ieremie. 24.

Wherefore it behooueth to rowse our selues out of the drowsy sleepe of security and to crie with this good Prophet, Turne thou vs good Lord, so shall wee be turned, Conuert thou vs, and so shall wee be conuerted, and so become carefull how to appease Gods high displeasure, while that his Omnipotencie doth forbeare in his mercy, from proceeding to iustice looking for a time of repentance

tance and amendemente of all suche as seeme to be plunged in sin and wickednesse, and so farre from true returning to God, as it appeareth that there are many suche, who neyther doe respecte theyr owne harmes, nor yet doe regarde the plagues threatned generally for sinne, which may happen vnloked for, at what time the wicked and disobedient may not haue time to say, That the Lord is God, which no man can doe, but by the holy Ghoste. In the meane time it is to be noted how many people, doe measure their vnruly affections by the libertie of the time, saying, the day of the Lorde is farre from vs. Vnto suche stiffnecked people, the Prophet *Ezechiell* writeth thus, Ther is a byword amõg you, *Tush the day of the Lorde is far of*, but that byworde I shall make to reasse, sayth the Lorde. And yet euery man prosecuteth his owne wayes, and corrupt affections, discouering their owne shame, and hasting theyr owne destruction, which is much to be feared, wyll as hastily fall, vnlesse that the more speedye haste bee *Ezechi. 18.*

made in returning to God from all such wickednesse, as doeth not onely infect the bodies, but also doeth distemper the soules of men. The due consideration whereof hath mooued many godly persons to desire to be loosed out of the body of this life, for that they haue founde the same the stage of all sorowe, care and calamitie, for assoone as one misery and trouble is passed, an other commeth byt by in place, and yet the first during to the dismaying of the afflicted, albeit such is the way that leadeth vnto Christ, to eate the bread and drinke the drinke of affliction. But suche doctrine may hardly bee indured of the worldlye minded: for mans repugnancie hath alwayes been such, as neither gods lawes nor publique authoritie, coulde euer keep the people in their due obedience: for the maintenance, and fensing in of Christian amitie, as the very boundes of peace. Insomuche as it is nowe a common speach, that the world is bad, which may not bee denied, and it followeth that the people are much worse, for it is true

that

that the worlde is the people, In whose conuersation if there might appeare amendement, the worlde that now somuch is complained of, would soone be better. So as the liues of the people might bee framed thereunto accordingly: as nowe in time to winde vp the bāners ỳ solong haue bin displaied against God and his woorde, seeing that his Omnipotency is content through his mercy styll to offer peace: which while wee doe seeme to contemne and set light by, God is prouoked to high displeasure, (and the people in a lamentable case) where their frowardnesse is suche, as they doe rather chose to be obscured in darknes, then to walke in the brightnesse of the light. In the consideration whereof, it will in this small treatise appeare in what deformity and frowarde wayes, the most parte of the people in this age doe walke in. What returning God respecteth, what punishmente is threatned for sinne, and with what louing kindnesse God requireth obedience vnto him, and his woord, extending his bountifull mercies vnto all those that in time will returne vnto him

by amendment of life, and so to be made partakers of the benefites which hee so gratiously offereth: notwithstãding, the pride of man is suche, as that many can not abyde too haue their eares rubbed with such a medicine, but ẏ if the quicke be once touched, all the body will foorthwith be out of frame, whereby GOD is mooued to displeasure, as it is euident by the sequell. And now I wyll come to the first tryal.

¶ *Against the vaine pridings of men and women.*

IN howe outragious deformitie pride is grown vnto, it plainly appereth by the strange behauiors of ẏ people in this our age. Insomuch as many young men are become effeminate in respect of manhood: and the shamefastnesse which ought to be founde in young women, is in many become manly, in respect of womanhood: insomuch as many yeeres past, who so had bin seene in such

strange

ſtrange attyre and apparrell, as nowe is woꝛne by many young men and women, were iudged to be of a light conuerſation in liuing: but now there are many both men and women growne ſo far out of ſquare, and are become ſo heeuy in ſin and wickednelle, as it is much to be feared that when ſuch ſhall come to be tryed in the ballaunce of good and euill, there wyll too many be founde much too light and the money which by many one ſo waſtefully is conſumed might be better imployed, then ſo to abuſe it to theyꝛ owne harmes. Who ought not to be ignorant, that it hath byn an Adage in Englande That pꝛide wyll haue a fal? which is to be feared may be ſo great, as much ſoꝛow may not counteruaile the woe, w may happē thoꝛow ſo great euils, as god foꝛbid: foꝛ it cannot be denied, but that pꝛide was the beginning of ſin, foꝛ pꝛide in the beginning of thinges did ſtir the creature againſt the Creatoꝛ that fourmed and made him, The Angell againſt God: but God thꝛew him downe from heauen: becauſe he continued not in the trueth, he was firſt thꝛowne frō the ſtate of innocēcy into ſin, & frō ſin into miſery:

And he is nowe become the king of the children of pride, insomuche as the Prophet *Esay* sayth thus much of his fall, *O Lucifer which diddest rise in the morning, thou which diddest wounde all nations, art now fallē into the earth.* Whose disciples many one doe seeme to haue chosen to bee, not onely manifested by apparrell but also in summe theyr speaches many doe declare of what religion they are of, when as in their valiaunce and pleadinges of loue matters, they seeme to honor the Saint whō they moste to shew. In such a lamentable sence, as God oftentimes is much thereby dishonoured: and in such wyse as hus bands rasīging from their wiues, wiues from their husbands, maidens vnshamefast, and young men shameleſſe.

Esay. 14.
Apoc. 11.

For pride is alwayes desirous of new things, and the things wh any long time haue beene accustomed, that they accoūt wecrinesse, as to occupie themselues in any Godly exercises. But this doctrine is so vngreeable vnto the children of pride, as it seemeth the most parte of the people haue so framed theyr faces to

look

looke God in the face moste impudently feeding theyr owne licentious appetites with all newe fangled fantasies, in making the Sabboth day prophane, and agreeable to their own lustes and liking, with vigilant eyes, and attentiue eares, to vnderstande where any newe deuised folly or tidings is to be learned, whē as there can be no better tidings to reioyce in, then the glad tidinges of the Gospel. To the hearing wherof many doe require discipline, to the ende to bring them into a better compasse of obedience, whereas to spende theyr time in vaine delightes, there shall neede no such strickt order to moque them therunto, as daily experience teacheth.

God graunt all suche a more consideration of themselues, and a perfiter iudgement of suche examples, as are left vnto vs by the sacred woorde of God againste pride, and all other froward and wicked wayes. Wherevnto ignorance may not bee pleaded, for that will not serue our turnes to excuse vs in the day of the Lordes visitation, as the examples are many, wherein it appeareth howe much God hath beene from the beginnig of-

fended by pride, Pride ouerthrewe the Tower of *Babylon*, Pride hanged vpp *Haman*, Pride was the destruction of *Antiochus*, Pride murdered *Zenacherib*, the king of *Assyrians* in the temple of his false God. Whereby it is manyfest that God hath not left pride vnpunished in the offendours: For soit is written in the Prophet *Esay*, The day of the Lorde of Hostes shall come vpon euery proude and high minded man, and vppon euery arrogant person, and suche shalbe caste downe and be made lowe, and the stoutnesse of the valiant and courageous shalbe abated: Therefore hath Hell increased his power, and hath enlarged his mouth, and shall deuoure all the proude and vaine glorious persons.

Gen.11.
Mach.15.
Exod.14.
Reg.18.17.
Esay.23.

The Lorde hath determined this to cure of the pride of the insolent. As it is written by S. Luke, that the riche man that was clothed in purple and silk, was buried in Hell. *Dina* the daughter of *Iacob*, before shee went forth to buye ornamentes of forraigne women, as *Iosephus* writeth, continued her virginitie: but afterwardes *Siehem* sonne of the king of

Gen.34.

the

the *Amonites* violently rauished her: for which his odious fact the sonnes of *Iacob* slew *Sichem*, and his father *Hemor* the king with all the Male in his Citie *Salem*, and spoyled the same. As the examples of such are sundry, who for their pryde haue receiued like rewarde, with the two wicked Elders, who falsly accused *Susanna*. Wherefore let neuer pryde haue rule in thine heart, for in pryde began al destruction. *Dani.* 13. *Gen.* 3.

Woe be vnto the proud wealthy in *Sion*, to such as thinke themselues sure vpon the mount of *Samaria*, which hold thē selues for the best of the worlde, and rule the house of Israel, euen as they list. Behold, is the borders of the *Philistines* wyder then yours: Yee are take out for the euill day, euē that sit in the schole of wilfulnesse, yee that light vpon the beds of Ivory, and vse your wantonnesse vppon your Cowches, Yee that eate the best Lambe of the Folde, and the fattest Calues of the Droues, yee that sing too the Lute and playing to the Instrumentes compare your selues to Dauid, *Amos.* 6. *Luke*, 6.

Yee

Yee that drinke wine out of Goblettes, and annoynte your selues with the beste Oyle, but no man is sorye for Iosephes hurte.

Esay. 3. And in the Prophet *Esay* it is written this *Ierusalem* and *Iuda* must decay, because both their woordes and councels are against the Lorde, to prouoke the presence of his maiestie vnto anger, the changing of their countenaunce bewaileth them: yea they declare their owne sinnes themselues, as the Sodomits did, and hyd them not. Woe be vnto their soules, for they haue rewarded euill vnto themselues. Bid the righteous do wel, for they shall inioy the fruits of their studies: and woe vnto the vngodly and vnrighteous for they shalbe rewarded after their woorkes. And in the Prophet *Ezechiell* it is written, Beholde the sinnes of *Sodoma* were pride, fulnes of meate, abundaunce of idlenesse, these thinges had shee and her daughters, besides that, they reached not their handes to the poore and needy, but were proude, and did abhominable thinges before me: therefore I tooke them away, when I

Chapt. 16.

had

had seene it, neither hath *Samaria* doone halfe the sinnes, yea thou hast exceeded them in wickednesse.

Moreouer thus saith the Lord, seeing the daughters of *Sion* are become so proude, and haue walked with stretched out neckes, and with vaine wanton eyes, seeing they come in so nicely tripping with their feete: Therefore shall the Lord shaue the heades of the daughters of *Sion*, and the Lorde shall discouer their shame. In that day shall the Lord take away the gorgeousnes of their apparrell, & Spanges, Chaines, Parelettes and Collers, Bracelets & hoopes of Golde, the goodly flowred, wyde and broyded raimēt, Ouches and Head bandes, Holy day clothes, and Vales, Glasses and Scarfes, and insteede of good smelling there shalbe stink among them: And for their Gyrdles there shalbe loose bands, & for wel set heare, shalbe baldnesse, and in steede of a stomacher, a Sackcloth, and for their beautie, witherne sse and Sun burning: your husbandes and mightie men shall perishe with the Swoorde in battaile. At that time

shall

shall their Gates mourne & complaine, and they shall sit as desolate folke vppon the earth.

And vnto men the same Prophet in his 2. Chapter writeth thus, And therefore get thee in some Rocke, & hide thee in the grounde for feare of the Lord, and for the glory of his maiestie, which casteth downe the high lookes of the presumptuous persons, & bringeth low the pride of man. And the Lord onely shalbe exalted in that day, for the day of the lord of Hosts shal go ouer all pride, and laye mans presumption full lowe, vpon al thē that exalte them selues, and shall bryng them all downe, both costly Towres and strong walles: and vpon all Shippes of the Sea, and vpon all things that is glorious and pleasant to looke vpon. Then shall man cast away his goddes of siluer and his goddes of gold, which he neuertheless had made to honour them. And they shall creepe into the Caues and rocks, and into the cliftes of hard stones for feare of God, and for the glory of his Maiestie, when hee ariseth to condemne the earth. Feare yee not then any man

whose

whose breath is in his nosethrilles, for what is he of reputation?

Wherefore, saith *Samuel*, Talke not muche proudly, let olde thinges departe out of your mouthes, for the Lorde is a GOD of knowledge, and his purposes come to passe. And in the same Chapter it is written, If one man sinne against a nother, Daye sinen may be Judges, but if a man sinne against the Lord, who wil be his Dayesman? For this saith the Lorde, Them that worshipp me, I wyll worshipp: and they that despise mee shall come to shame. *Samuell 2.*

In the Prophet *Esdras* it is also written, that thinges present are for the present, and thinges for too come, for suche as are to come: For thou lackst yet much seeyng thou mayest loue my creature aboue me, I haue often drawne nigh vnto thee, but neuer vnto the vnrighteous: In this also thou art marueilous before the highest, in that thou haste humbled thy selfe, that thou art had in such honour among the righteous. Therefore shal great wretchednes and misery come vpon them that in the latter day dwell *Esdras 4.8.*

in

in the worlde, because they haue walked in great pride.

Sopho. 1. And the Prophet *Sophony* saith, Be styl at the presence of the Lord God, for the day of the Lorde is at hande. Yea the Lorde hath prepared a slaine offering, and calleth his guestes thereunto. And thus shall it happen in the day of the Lordes slaine offering: I wyll visite the Princes the kynges, and all suche as weare straunge cloathing. In the same day also will I visite all those that tread ouer the threshold so proudly, which fill theyr houses with robbery and falshood. At the same time saith the Lorde there shalbe heard a great crie from the fishe port, and a great murder from the hilles. Howle yee that dwel in the mylle, for all the Merchaunte people are gone, and all they which were laden with siluer are rooted out.

Howe much good men haue beene offended by the beholding of pride, appeareth, that in the time as it were of ignorannce, in comparison of these wherin Christe is so professed in woordes and more contraryed in deedes. It is sayde

of

of *Aristotle*, that on a time he seeing a young man proude, who was indued neither with learning nor vertue: whereupon the said philosopher vsed this maner of reproouing, I would my self be no better thē thou thinkst thou art, nor my foes to be no worse then thou art indeede.

Also it is written of one *Pambo*, that when he beheelde a woman proude and very costly apparrelled, and attired in straunge fashion, hee wept and sobbed: and being demaunded the cause thereof, he answered, that there were two things that mooued him so to doe, in beholding of the woman: The one, to see the woman so cast away, The other, for that I that beare the name of a Christian, doe not so indeuour with innocency of life too please God, as this woman doeth with her gay attyre to please wicked & naughtie persons.

What examples haue beene in former ages, of Gods disliking of strangenesse of apparrell, It is noted in our Chronicles, that in Oxfordshyre, neare vnto a Town called Chipping Norton. there was founde a Serpence hauing

two heades and two faces, one face was attyred after the new fashion of womens attyre: the other face like the olde array of women, and had winges like a Backe or Flindermouse, wyshing that such examples shoulde not be lightly set by: for that the same God which was then offended by suche abuses committed in that former age, is now greeued by the like in this present age.

In tempore E. 3. An. Re. 3.

But mee thinketh I doe heare some say, what hath any man to doe too finde fault or to bee greeued at our liberties: is it not lawfull for mee to doe with myne owne what mee listeth: if I spende and waste my goods in euyll condition, the harme is mine owne. To whom I aunswere, it is not so lawfull: as for exãple admit ẏ some vnruly, & vnstayed young person, hauing of his owne possessions left him by his friendes a house in the middest of the Citie, and that suche vntamed person, woulde of a vile disposition and desperate maner set fire on his said house at his pleasure, to the indangering of the whole Citie, were it not needefull and the duetie of euery Christian man notwith

notwithstanding that he were not an officer in that behalfe, doo the vttermost of his power to vse the best meanes that in him lieth for the restraining and repressing of so great a daunger as might grow there by, & speedily to require the reformation to bee prouided for by the gouernours of euery Citie and place, where as suche euils are carefully to be looked vnto and preuented: as causes most necessarie lest the offences come ouer all, & so to bee partakers of suche plagues as by sufferance might happen, as God defend.

In the explaning of the vanitie of pryde, it is written thus in the booke of *Wisdome*, What good hath our pryde doone vs: or what profite hath the pomp of riches brought vs? All those things are passed away like a shadow, and as a ship that passeth the Sea, which when it is gone by, the trace thereof may not bee found, & as a messenger rūning before vs. *The. 5. Chap*

Euen so fareth it with vs miserable Creatures: for assoone as we are borne we begin to draw to our ende. The dayes of our life are few and short: thou O GOD hast appointed an end whiche

I shal not passe: naked and bare I came out of my mothers wombe, and naked and bare I shall returne againe. Truely all men liuing, are vanitie, whereby wee are admonished that no man shoulde so consume away in sinne and wickednesse shewing nor leauing no token of vertue behinde him: Albeit it is a straunge case to be considered howe many of late time haue so farre ouershot themselues, too haue their names shut vpp in the Merchantes and Vsurers bookes, by vondes and otherwise, therby to serue theyr present turnes to the feeding of their vaine delightes. In consideration whereof, if the parties themselues were aswell touched to discerne theyr owne follies in that behalfe, as it is a griefe and sore hearte eating vnto many theyr good frendes, it woulde partly or most of all auoyde so great inconueniences, as minister grief vnto so many, and to some extreeme misery. And it is cause of reioysing vnto many riche worldlinges, who smile in theyr sleeues, to see the world so goe about: although suche wyll make the matter very straunge, to credite any

man

man that shal in such sort seeke vnto thē, eyther vpon landes, or bondes, vntyll the neede and necessitie of the partie be wel discouered. And so hauing founde the length of his foote, hee shalbe fitted with an Instrument of prooke. In suche sorte as then the Title of the landes must bee brought in question, which being skanned, some faulte is founde that the price must bee abated, tyll at length the partie being caught with the golden and siluer hookes, he may goe play theron. But in the meane time hee must geue place to suche an owner as that the same was neuer ment to by the forpossessed elders, and must bee remooued in one day, out of the possessions which his Auncestours, had continued in many score yeeres, to the vtter impayring of many a one their credites, and names of worshyp.

To the reformation whereof (if all Gentlemen woulde so reformme themselues, as to plante in them suche worthy mindes, as I haue read the *Romane* Gentlemen sometimes to haue borne, in suche sorte as after the like deformitie sprong vp amongst them, the considera-

The way that Gentlemen may continue their ancient possessions.

tion therof did so neerely touch thē being mooued thereunto, as it should seeme by that good Emperor *Alexāder Seuerus*, That the Gentlemen in shorte time did growe into suche a dislyking with themselues, and of the maner of the dealing betwixt them, and the riche Citizens, and Usurers: as that they did count it such an abasement to the name of a Gentleman, to bee bounde vnto any rich Citizen or Usurer: As rather the Gentlemen dyd choose too take vppon them all painefull exercises, suche as were moste consonant vnto the title of Gentlemen, both in martial feates & other actiuities, and to content themselues to fare honestly, not delicately, too goe apparelled Gentlemanlike, comely, although not sumptuouly, vnlesse it were in case of triumphe, for the honour of their Prince and Countrey: And so did testifie the true valure which shoulde remaine in Gentlemen: whereby the signes and tokens of bearyng of Armes might rightly bee demerited, so gained vntoo thēselues thyough theyr valiāt stomacks and politike wittes, Some by framing

them

themselues to become good Councellors at home, And some by atchiuing of worthy enterprises by their Martial seruice abroade, both tending to the commodity and benefite of their native Countrey.

Loe heere you may see what Persons maye condingly beare the signes and tokens of armes: Most contrary to one bare reason, that the fatnes of the earth doeth put in good liking the seruiceable steede, & the millers hackney vnagreeable with the true rules and accident of armes, which ought to be followed by the steps of vertue, and woorthy deseruing without desire of vaine glory.

A dehortation to priuate grudge, as the ſeconde cauſe of *the deſtruction of the Romans* raigne.

THis euill is ſuche as may hardly bee auoided and repreſſed, by reaſon that the ſame is couered by many vnder the vile cloake of deepe diſſimulation, as Hypocrites bearing Hony in theyr mouthes, poyſon in theyr heartes, and deceiptes in theyr deedes, and ſo ſhall receiue the rewarde with vngodly perſons. As it is a lamentable age, where the people ſay they cannot liue, without the foule vice of diſſimulation: and that appeareth in this, that where wee doe thinke that goodneſſe ſhoulde harbour, therefrom proceedeth all kinde of ſinne and wickedneſſe, and where wee beleeue trueth to bee lodged, there ſleepeth deepe deceite, I meane out of the frowardnes of the hart of man, moſt con-

trary

trary to this good doctrine, Mercy and righteoulnes ſhold kiſſe ech other, Loue Faith, and charitie, ſhoulde ioyne hands with concorde and vnitie, which God graunt for his mercies ſake ſpeedily to confirme in the heartes of all Chriſtians eſpecially of the people of England according to ſuch examples, as are writtē, for our vnderſtanding.

Alſo it is writen of one *Saluſt*, who at his death warned his ſonnes to agree within themſelues, alledging vnto them, that by concorde and vnitie, ſmall thinges may bee increaced, but by diſcorde the greateſt thinges that euer were wyll decay, and bee brought too naughe.

Alſo it is noted of one *Lycurgus*, that certaine Citizens writing vnto him too knowe how they might beſt reſiſt theyr enimies: his aunſwere vnto them was, If you ſhall be content to liue poore as you are in the feare of God, & to abſtaine from mutuall diſſention. By which reaſons it is apparant, and moſt certaine that to feare God and obey his woorde, with a conſtant faith, is not onely the be-

ry key of Religion, but the same is also an assured warãtise, of the prosperous successe of all Councels, and matters so taken in hand, without any further distruste of Gods prouidence, without the which if a Sparrowe light not vpon the house top, howe muche more wyll bee safely conduct the enterprises & affaires of all suche as doe not attempt or take any thing in hand, but that first the feare of GOD, and the aduauncement of his woorde is chiefly regarded, in such wise as the good successe of all other our externall actiõs ought not to be doubted of. For wauering & distrusting minds, do manyfest the weakenesse of the fayth of the people, frõ whom the euil nature of priuate grudge ought to bee abandoned. Albeit that the rebellious nature of man is such, as that some will not knowe, and some wyll not vnderstande, that brethren deuided among themselues may not indure: Nor a Citie deuided in it selfe, cannot stande. As for example, if a man take a Faggot in his handes and assaye to breake, the Faggot being bounde fast togeather, it is a thing impossible, albe-

it

it the same be but little and short. But once disseuer the bande and knot where with it is tyed, and then the sticke seuerally are subiect to be broke easily: which being so, then it is behoofull for christian brethren to be firmely ioyned in the bãds of concorde and vnitie, without beeyng acquainted with distrustfulnesse of Gods prouidence, and that no man hauing built his faith vpon Gods woorde, and truely depending on Christe, shoulde not neede to doubt of a perfect peace. So long as they continue in the feare of god and do inioy the same our most gracious soueraigne Queene, whom God in his mercy hath vouchsafed to place so myraculously to be his chosen of ẏ seede of Dauid, for the deliuerance of his little flocke of England, for the preseruation whereof, her Maiestie hath had so great a care hitherto as it is euident, that the mighty hãd of God frõ time to time hath bin her director. And so no doubt of it, the same our eternall God will continue his good blessinges towardes her gracious goodnes, as to protect her in all the rest of the course of this life, to the maintenãce of a continuall peace, wherof all her louing

Subiectes

subiects may the better assure themselues if they doe abstaine from mutual dissention, without murmuring or grudging with the disobedient Israelites, what time God wrought so great benefits and wonders for them, by the hand of his seruaunt *Moyses*. And againe, howe those people notwithstanding by their murmuring and grudging, prouoked the highest to bee displeased with them, for their disobedience, which is included in three speciall pointes or principles. The first is, that his people shoulde feare too offende and prouoke his omnipotencie: in the second principall is conteined the due obedience that all people and nations doe owe vnto theyr naturall Prince, Superiours, and Gouernours. And in the thirde is conteyned, the loue which we doe owe vnto our neighbours, and no selfe loue to our selues, for auoiding the punishmentes, threatned for the contrary. For where any people or nation are repugning vnto those three principles, there God is not duely prayed, and the Prince and Rulers are as frowardly obeied, and the people doe seeme altogeather

Exod. 16.

geather to depende vppon theyr corrupt affections. But what followed, where God at any time in former ages hath so beene contemned, and disobeyed: Yee shall finde it written, in the fourth booke of *Esdras*, And like as the death was in *Adam*: So was the water floods also in the time of *Noah*, namely *Noah* & his housholde being lefte, of whom came all righteous men. And it hapned that whē they that dwelt vpon the earth began too multiply and had gotten many children and were a great people: they began too bee more vngodly then the first. Nowe when they all liued so wickedly before thee O God: thou diddest choose thee a man from among them, whose name was *Abraham*, him thou louedst, & vnto him onely thou shewedst thy wyll, and madest an euerlasting couenaunte with hym, promysing him that thou wouldest neuer forsake his seede: and vntoo him thou gauest *Isaac*, and vnto *Isaac* also thou gauest *Iacob* and *Esau*: as for *Iacob* thou didst choose him, and put back *Esau*: and *Iacob* became a great multitude. As it hapned that when thou leddest

dest his seede out of Egypt.

And it followeth, how God did for those people great wonders, and yet god tooke not away theyr wicked hart, wher in *Adam* transgressed & was ouercome, & so be al they that are borne of him. And in consideration thereof, this good Prophet in this Chapter in his cõplaining of the wickednesse of the people, sayth thus: When my soule sawe so many euil doers, in the thirtieth yeere, my hearte fayled me, for I saw thou sufferedst them in suche vngodlinesse, and sparedst the wicked doers: but thine owne people hast thou rooted out, and preserued thine enimies, and this hast thou shewed mee. This part of Scripture mayiustly stirre a feare in vs of this age, who all wold be accounted Gods people, and yet in the manner of many our lyues farre ods. For proofe wherof, how many maisters in London and elsewhere doe geue vnto theyr seruauntes wicked examples, in lading their brethren with deceaueable wares, suche and in suche deformed sort as nothing degressing from the nature of Usurie, as by the reckoninges and accountes

countes, wh I haue both knowen & heard
such ill conscioned persons do make
more gaynefull returnes by such theyr
wicked and deceiueable meanes, then
many honest trauayling Merchantes by
their tedious trauailes and aduenturing
into forraigne & far countries. So that
by such peruerse meanes, the bounds
of Christian amitie are muche impea-
ched, and as it were in a maner laide
waste too the increasing of discorde and
priuate grudge. Unto whom are ioyned
in League manye euill disposed
walking mates, of whose seuerall
euilles you may trye and dis-
cerne at large as
followeth.

(:·)

¶ *Against the corrupt nature of Vsury, taking the originall of the euill seede of Priuate gaine.* ¶

THE greatest euyll that can bee thought vpon, crept into the heart of man, is this that a great number in London and elsewhere, doe so playe theyr parte in such execrable and cursed maner, to the aduaunsing of that damnable trade: as it may be thought that all suche haue beene taught in that wicked profession in some diuelyshe schoole, from whence such schollers, are growne experte and cũnyng in that profession, as it seemeth moste of them haue so farre proceeded in such sort as theyr dãnable scholemaister can teach them no further: inso muche as many of them haue moze shiftes of suche schoole pointes, then the Diuell himselfe, whose disciples all Vsurers doe shewe themselues to bee. By the

the which deformitie, they doe disguise and defame themselues: as I haue read that *Harpholus* & his adherentes were the strongest theeues that robbed on the Sea: So the Usurers of late yeeres are so monstruously growne vp in Englande that they exceede al theeues on the land, as one of that trade by the like woordes acknowledged of hymselfe, in saying that hee had beene a Theefe too all the woorlde, and so dyed desperately, greatly thereby prouooking Almightie God too hasten his heauy vengeance, too the cutting of of Satans crueltie, who hath vsurped as it were in bewitching of the heartes of men, by suche vyllanous meanes as he findeth men most subiects to his thraldome: as fitting to his purpose, he hath not left vnmindful the vile trade of vsury, which so rightly is expounded, by the Greeke and Hebrue definitions, who do applie vsury vnto the biting & eating vp of mēs flesh, & as it were to bray and bruse theyr bones in a morter. And yet vsurers wyll not ceasse to runne on, more like Helhoundes then Christians, As though there were no punishmente

threatned from GOD for so greeuous offences committed against him and his woorde: for no obedience to GOD nor dutie to their Prince can restraine them from their abhomination: But that they will needes hazarde more then the lawes of the realme can prounde for, for repressing of their wickednes. For some of them will not let to hazarde both body & soule & all that euer they haue: wherby it may appeare that oftentimes such are not excuseable of murder, for that many a good man by such wicked meanes haue bin so ouerladē by the oppression of Vsury. Insomuch ỳ some so ouercharged haue taken thought and dyed, leauing their wyues and children in distresse too crye for vengeaunce for so horrible a fact. The ende whereof no doubte of it vntoo all the practicioners, will bee destruction and endlesse damnation, vnlesse all suche doe speedily returne vntoo God, not onely by repentance: but also with making of restitution as is required in the booke of Nūbers Cap. 5. & 6. And as it appeareth how some haue liued insolētly, & dyed miserably. So here

may you reade of one that confessed him selfe penitently and recouered mercifully hauing grace offered him in the time of his extreeme sickneſſe, confessed hym selfe as followeth, in the presence of diuerse woorshipfull and of good credite.

Seeing I must die, wh I assure you I neuer thought would haue come to passe by this disease wherewith it hath pleased GOD too touche mee: I doe nowe most hartily desire you in the reuerence of God, & for Chriſtes sake to suffer mee to speake vntyll I bee dead, that I maye discharge my conscience, and yeelde my selfe wholy vnto almightie God my Sauiour and redeemer: vpon whose iustice when I behold, I am cõdemned eternally: But on the other side, if I looke vpon his mercies, then I truste hee wyll shewe vnto mee as vnto the worst sort of men, among whõ I assure you I accounte my selfe one: for neuer man had so much shewed him as I haue had, and so little regarded it, as I haue doone: Wherfore good maisters for Chriſte his sake giue eare vnto me, and I wyll tell you strange things the wh strange thinges, I do assure

by the faith that I beare vnto God, I speake not of vayngloxy, ox prayse of my selfe ox any other cause, but only thãk god fox his great mercies shewed vnto mee diuerse and sundxy wayes, and also too accuse my aduersary the Diuell.

It is so that when I was a childe I was bxought vpp with a good father and good mother, who vsed me and other theyx childxen vertuously, and kept vs fox an houre ox two euerye moxning at pxayers: & when pxayers were doone, at our bookes. And in the after noone we were woont to play in an Oxchard neere adioyning vnto my fathers house. Wher as oftētimes fox the space of thxee yeeres there appeared vnto me in a thick hedge a goodly and comfoxtable vision too beholde, so louingly and tenderly, as euer any man liuing might desire and wishe, shewing suche especiall tokens of Gods great goodnesse and mercies towardes mee, as I thinke neuer moxtall man couldе wyshe the like, which I haue euer kept secret to my selfe vntill this pxesent time, fox mine owne comfoxt and consolation. Now good maisters fox Chxist

his

his sake geue eare vnto me, and continue in prayers still. So it is that long after I came heere to London, where I was married, sithēs which time I assure you I haue offended my Lord and Sauiour Christe Iesus so sore and manyfoldly, by committing of such abhominable vsury as I am afrayde I shalbe condemned eternally: & indeede one great occasion was, because I neuer gaue my selfe too prayer as I was woont to doe, but spent my tyme in ouermuche worldlinesse, for which my conscience did oftentimes accuse mee, which striuing within mee brought mee into a marueilous greate feare of minde, so that neuer man was in suche a case of long time. And in this laste Tearme being in great trouble of minde, the selfe same vision appeared vntoo mee againe, and put mee in remembraunce of Gods especiall goodnes and graces before offered vnto mee, and also in respecte of many other thinges, wylled mee too leaue the trouble of the lawe, and all the businesse of the worlde. Sithēs which time I assure you, I haue left of all, and so disposed my selfe to liue

with that which the Lorde hath sent me notwithstanding I wyll shew you stranger thinges, insomuche that the seconde night after I fel sick of this my present sickneſſe, being of perfect memory, and in my bed broade awake, there appeared vntoo mee suche straunge and fearefull thinges which greatly amased mee, and put me in a wonderfull feare, I cannot tell what I shoulde tearme them or call them, but as I remember they were like Puppets which ranne vpp and downe my chamber, my bed, and vpõ my body, tossed mee, pulled mee, stirred mee, and so vexed me as I was neuer in my life so troubled, shewing me so terrible & fearefull sightes, that I was almost brought to destruction vtterly, so far forth that I coulde not tell what too doe. Yet at the last remembring my selfe calling too minde the wonderfull graces, that my Lorde and Sauiour Jesus Christe, had at diuerse and sundry times shewed mee, I sayde in my self (O good Lord) what doe all these thinges meane: With that there appeared vnto me my former visiõ againe, and shewed me in writing all the

summes

ſummes of vſury money which I had receiued in my lyfe time, ſo plainly that I read thē: And indeede the ſummes were true & euery man named with whō I had occupied that trade, and the ſeuerall ſummes, ſhewing mee ſo plainly euery thing as I aſſure you I much marueiled at it. At the laſt I made anſwere too my viſion and ſaide, O Lord all theſe things be true indeede, what ſhall I doe to it? Then my viſion made mee anſwere, and comforted me very much, and commaunded mee too repaye all the Vſury money againe to euery man as hee had ſhewed me the ſummes which came vnto 18. hūdred pounds. Then he had me pay again fiftie pound which I had gayned for buying of a houſe, and a hundred and twenty pounds which I had gotten by ſtrangers as *Italians* and ſuche like, and becauſe I knewe not where the ſaide ſtrangers dwelt, to giue it too good priſoners, & good men that were in Priſons. And maiſters I cānot tell of what religiō you be of, nor to tel you the trueth I care not to the end too accuſe my aduerſary the Deuill:

So as indeede I haue restored some part already, and will render all, God willing, and wyll pay all the money gayned by Usury as my vision commaunded mee, and doe so intende God willing to do to morrowe if I liue so long: If not, I will desire a speciall friende of myne as my trust is in hym, to see the same discharged, and presently to paye out the same, that my soule may abide no perrill therefore. And these thinges haue iustly happened vnto mee, for I assure you I haue not vsed to pray as I was woont to doe, nor neuer went to the Church at time of common Prayer, because it condemned myne owne conscience, for suffering mee to commit suche abhominable sinnes of Usury, and others moste detestable against the wyll of my heauenly Father, who of the largenesse of his mercy so manyfold and sundry times did shew me suche euident and singuler tokens of his graces and mercies. And thus my vision left me, sithence which time I assure you I haue had asmuch quietnesse as any man can wishe, and haue seene such comfortable sightes, as neither hearte can thinke

thinke, nor tongue can expresse. And so this reconciled person desired the minister being present to say the vii. Psalme, *Glory bee to God on high*, and then hee thought to haue died. But thē the breath being geuen him, he reuiued again, and fell to prayer, and gaue himself wholy to quietnesse, but shortly after he departed this life. And as I finde of this one so reconciled to God, so I can not learne, but that as the number of such are very rare and contrary to many such as God hath suffered to perishe through that sinne as appeareth vnto what miserable end, the trade of Usury brought manye Iewes who occupied the same trade in this lande in former ages, in suche wyse as it is affirmed in our chronicles. That there were certain Iewes inhabiting in ỳ Citie of Yorke. Insomuch as for some one of theyr profession exacted vpon a Christian for lone of money, certaine of the inhabitaunts of the same Citie, erected themselues to be auenged in such sort as they distressed all the saide Iewes into a Tower of the Castle there: which the Christians assailed, and the Iewes proffered *An. 2. Richa. 1.*

money to bee in sauegard, but the people woulde not accept it: In somuche as it is saide that through the wicked counsell of one of their men of lawe, all the saide Iewes so distressed agreed too cut the throates of al theyr wiues and children, and to cast theyr dead bodies ouer the Walles vppon the Christians heades, which horrible fact they hauing desperately perfourmed the rest not so slayne set fier on the Tower wherin they were, and consumed themselues by fire. Loe heere a iuste reward for so damnable a trade, themselues to be the executioners of theyr owne wiues & children heaping vengeaunce vpon themselues in a damnable maner: So as it is noted 600. Iewes besides theyr wyues and childrē thus miserably dyed. And as it seemeth by the story that they vndertooke so too dye for theyr lawe: But Englishmen are Christiās, then let such do the deedes of christianitie, being forbidden by gods lawe, and politike lawes, haue so ordeined, that no man shoulde winne or obtayne a pray by an other mans simplici-

ty

ry or ignorance, nor by any falſe meanes, or malice, contrary to the dealings amõg the people in this age, where no difference ſeemeth to be made betwixt honeſt and lawfull bargaining, and corrupt bargaining. Whereupon *Plato* writeth, that that which is ſeparated from iuſtice, is rather to bee called craftineſſe then wiſdome: In eſpecially practiſed by thoſe that profeſſe Chriſte, who ought to know that all ſuche as follow mens traditions and their owne inuentions, do as it were forſake God and his worde, by the meaſuring of his woorde by theyr owne corrupt willes and affections, tempting god thereby.

And as a falſe Diamõd is not ſet in a Ring without a ſubtill foyle, in ſuch wiſe as the deceite of the deceiuer may hardly be diſcouered wout the help of an expert Lapidarie: So Uſurers are not without theyr ſubtill ſhifts & argumẽts for to colour & defend their falſe and deceiueable practiſes. Inſomuchas ſome of thẽ do ſay that ſuch places of the ſcriptures as are written in reprooving of Uſury, is not ſo intended nor to be applied againſt their

trade. For

For then say they, that no man may buy and sell without committing of Usury, and so they doe dwell vppon a nyse point of definition what Usury is, albeit the euill nature thereof doth demonstrate and declare it selfe contrary too the condition of such commendable buying and selling as ought to be orderly performed in the fellowshipp of men, without the compasse or hauing to doe with Usury. As it is manyfest, that when any honest Merchaunt or Retayler of wares, doo put the same to sale, the maner thereof is put in vse in open market, and that by some knowne signe, without the sinister dealings that vsurers doe practise, whose dwelling places are not easie to finde out from other mens, for want of a Signe, which is not so agreeing to theyr profession, as experience teacheth, for asmuche as the name of an Usurer, is not onely hatefull to all good men, but also lothsom vnto the Usurers thēselues: So as theyr dwelling places are as subtill as the lurking of the Serpent that lieth hidden vnder greene leaues, and Usurers by theyr apparell may as hardly be discerned

ned as a Strumpet from an honest woman, onely the difference resteth in the tryall of theyr seuerall conuersations and maner of liuing: Insomuche that it is noted in a Parliament holden by the famous King Edwarde the firste of England, ỳ amongst other things Usury was forbidden to the Iewes, and that they might be knowen from Christians, the King commaunded them to weare a Table the breadth of a palme vpõ their outmost garment. *An. Reg. 2.*

The examples are not fewe whereby Christians are forbidden the vile trade of Usurye, as testifieth the woorde of God.

Ieremie in propheciyng of the miseries of the Iewes, and the causes, sayth thus, O mother alas that euer thou diddest beare mee, an enimie and hated of the whole land, though I neuer lent nor receiued vpon vsury, yet all men speake euill vpon me. And the Lorde answered lead not I then vnto good?

Thou shalt occupie no Usurie to thy brother, neyther with money nor foode, neyther with any maner of thing that *Deut. 23. Exod. 22. Leuit. 25.*

Usury

Vsury may be vsed withal, that the Lord thy God may blesse thee in all that thou takest in hande.

Deut. 23. Yf thou lend a poore body, saith God, thou shalt not lye downe too sleepe with his pledge, but shalt deliuer him his pleadge againe, when the Sunne goeth downe: That he may sleepe in his own rayment & blesse thee. So shall the same bee reckoned vntoo thee for righteousnesse before the Lord thy God.

Ezech. 22. God speaking by the mouth of his Prophet saith, Thou hast receiued giftes to shed blood: thou hast taken vsury and increase: Thou hast oppressed thy neighbour by extortion, and forgotten me saith the Lorde.

Moreouer it is written, yf a man bee godly, and do the thing that is equall and right, he greeueth no body, he giueth his debtor his pledge againe, he parteth his meate with the hungry, he clotheth the naked, hee lendeth nothing vpon Vsury, hee withdraweth his hand from doyng wrong, hee handeleth faithfully betweene man and man, hee shall surely liue saith the Lord God.

Psalm. 14.

Ezech. 18.

And

And to trye the Usurers vngracious substaunce, to bee geathered most agreeable too the nature of swines feeding, that as those beastes doe soonest increase theyr fatty substaunce in tyme of yeere when Acoyns are aptest to bee had, not foycing what trespasse they doe too anye neighbour, accoyding too theyr beastly kind. So fareth it wth Usurers, who so lõg as they may increase theyr coyrupt money eyther by landes, Iewelles, oy plate, they wil not bee vnoccupied that wayes, And some of thẽ be so basely minded, as if Acoyns bee past their reach. Then wil they listen with attentiue eare, where anye Swill oy Dyaffe is too bee had whereon they maye satisfie theyr greedy appetites, with deceaueable Wares, which they call Commodities, householdstuffe, Apparell, and suche lyke, as nothing commeth amisse too suche monsters. Insomuche as it is too bee thought that if the Diuell should come to an Usurer and demaund his share of interest, that the vsurer woulde put it in practice to defeate his partner,

The maner of vsurers gathering of their substance.

For

for it is not to be thought otherwise, but that hee who hath so many shiftes too check his Christian brethren, wyl not be unprouided of one shift to mate the Deuill. In the meane time tyll they come to scratching for the game, the Usurers neglect not the help of theyr ungracious Brokers, to the ende they may not forsloe no time upon Billes of sales, and otherwyse to helpe to drawe the Usurers into Hell, wyshing all suche whyle they haue time and space too pray too GOD, that it maye please hym in his mercy, so too touch theyr heartes with suche a repentant minde speedily to returne from committing suche abhominations, least that suche their fatting doe turne to theyr owne harmes, and too the Deuilles profite. For it is most true that those thinges, which haue byn mens delightes in this life, as causes of offenres shall eftsoones be made the instrumentes of theyr tormentes in time to come, unlesse the grace of God in this lyfe may mooue them more ductifully to obedience towardes GOD and theyr Prince, with loue to theyr neighbours,

as

as euery Christian man ought to do.

As floods that flow against their kind,
are best restrained by contrary wynd:
So such as ryse inordinately,
must be repressed by pollicy.

But vnto suche as after many warnings from God and his worde, deliuered by the mouth of his ministers: and nothing may moue the frowardnes of the Usurer to returne, from hallyng synne together, as it were with Cartropes: Then may it rightly be saide to all such. O yee foolish Galathians, who hath bewitched you? O yee generation of Vipers, who hath taught you to flee from the vengeance to come? In deed ye may flee, but ye shall not escape: for God hath a cuppe prepared for suche, and they shal drink the bitter draught of his vēgeance, and receiue the reward of iniquitie. In dislyking of which wofull estate, God be thanked, there are a number in London and els where, whose appetites may not be framed, neyther would if they might feede on such euill conditioned substance.

Matth. 12.

as is accumilated and gotten together by the wicked trade of Vsury, but do rather abhorre the same, as too loathsome a feeding for a Christian mans profession: by reason of the yll disgestion which the same doeth carry w̄ it: for experience teacheth ỳ such vnprofitable substance may not well agree nor continewe with those who do fill and cloy their stomackes therwith. And surfiting therby, can not be at quiet tyl such tyme as they haue discharged and vnladen them selues thereof againe, although to their great indangering both of body and soule. For assuredly such yll gotten substance is of an infectious condition and euill operation.

As appeareth by this doctrine of S. *Luke*, where it is written. Take heed lest at any tyme your hearties bee ouercome with surfiting and drunkennes, and the cares of this worldes lyfe: and so the day come vpon you vnwares. For as a snare shall it come vpon all them that dwell on the face of the whole earth. Watche you therefore continually & pray, that ye may escape al those things that shal come, and that yee may stande before the Sonne of man; and the better to drawe on all Vsu-

Luke. 21.

rers

rers and all vngodly persons, to the ende that their deformities myght become loathsome vnto them selues: I woulde to God that euery one dyd beare it writ-ten in the forehead of their heartes: As it is written in the Prophesie of *Abdy*. Lyke as thou hast done, so shalt thou be done with all.

For so is the way to finde grace and mercy w̄ God, that euery one both man and woman do reforme thē selues, and restraine frō hauing to do with the felow-shyp of vngodlines, as that no man to lye for his own auaile, to accuse wrongfully, to preuent deceitfully or frawdulētly. So rich men should not be enuied for their ri-ches, nor poore men oppressed by reason of their pouertie, & thē shold mutual loue be maintained in a common wealth, farre different to suche euils as the euil nature of priuate grudge, & priuate gaine hath inforced in the hearts of men which wor-keth much trouble emongest the people, wher so great euils haue araied thēselues against the peace of the lande, as more plainly appeareth by the manifolde con-tentions dailye mooued and styrred a-mong the people, in theyr goyng too

lawe one with another, yeldyng themselues to euery vayne passion of theyr myndes, as it is to be noted by the abuse in that behalfe.

Against the frowardnes and absurditie of Clyents at the Lawe.

ALthough it bee true that the lawe is necessary in euery commō wealth, for keepyng of the people in their due obedience, and that euery man maye inioy his own, accordyng to the peace of the lande, yet the abuse of the lawe is not so expedient: for oftentymes it so falleth out, that what some Lawyers do so gainfully get, many their Clyents forgoeth more peruersly. As for insample may bee discerned by the tyde Boates, in the passing too and fro London: Howe one commeth vp with the wynde, by easie labour: an other goeth downe against the tyde by

by painefull toyle, and not without danger of shipwracke: so to bee put to their shiftes, especially when a sodaine stoyme ariseth vnlooked for, with a contrarye wynde: for in suche cases passengers are most subiect to be indangered & indamaged: which notwithstanding it fareth not so with those that doe come vp the very selfsame tyde, keeping the Lee shoye, hauing both winde and tyde, with them, seldome sustaining any damage in their course, be the winde neuer so contrary to others that goe downe. Albeit, suche as come vpp are not freed of all misfortune, as some times subiecte to bee ouerrunne by a greater shippe or vessell, or such like casualties: which as they do seldom happen, by reason of the good conducte of the Lodesman: yet it can not be denyed, but that such casuall blastes may happen, as are most too bee feared, when the wether waxeth darke and glummy.

But for better prooke, that the enill of priuate grudge and priuate gaine, doth more profite to the Lawyers then vnto any other profession, it is easie to bee discerned by the diligence that is vsed by a

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great number of people traueiling from farre, to the ende to helpe the Lawyers in with their harueſt, which is foure Termes or ſeaſons of the yeare: during which tymes, many Lawyers are diligent huſbandes for themſelues, in their attending and gathering of their priuate gaine. But howe ſlack many of them be, in diſpatchyng of their Clyentes cauſes doeth manifeſtly appeare by the prolonging of their ſutes by all dilatory meanes: Inſomuch as notwithſtanding it is to be thought, that there is no Counſeller at the lawe worthie ſo to bee allowed, but that vpon perfect inſtructions deliuered vnto him, hee is able to ſay or ſhould ſay, of his learned knowledge, whether the caſe ſo put vnto him be in right and truth to be mainteined or not. But this *Maxime* with many is a *Fallax* in the law, for that the ſame is not agreeing with many of that profeſſion. So to play the part of expert & cunnyng Surgions, who ſounding the depth of their patients wounds, will foorthwith miniſter a ſpeedie curyng ſalue: But rather too many haue

cunning

cunnyng to playe the parte of an yll conditioned Surgion, who haupng sounded his Patients griefe, and ypon tryall finding, that his Patient hath any store of hearbes in his Gardeine, straigheway will apply a detractiue plaister thereby to trye their cunnyng, and so doeth practice the same so long as they finde theyr Pacient to haue any suche hearbes as will worke to their myndes. And in the meane tyme such beareth his poore Patient in hande, that his griefe had beene sooner cured, if some tyme one impediment, some tyme an other had not hyndered the cause in working. accordyng to the qualities and slintes of the lawe, tyll suche tyme as all his Patientes hearbes are spent, by the froward meanes of such Surgions, and many a man so left comfortlesse, and voide of hope of recouery of that which by good meanes might better haue beene holpen, or els not to haue beene taken in hande at all.

Notwithstandyng it is certayne, that

herbes doe worke much in curing, but the better if they be applied in their right nature and condition: in such sort as men can not vse the Surgions practise, without much payne to be indured by his patient, especially if the Surgion bee indurate of hart: So assuredly men can not goe to lawe one with an other with suche quietnesse of mynde, as it is by some supposed. For proofe whereof, if men would examine in them selues howe difficult a thing it is, for Christian brethren too spende their tyme in folowing lawe matters: It will easily appeare, that for the most parte, suche common posting to law as nowe a dayes is vsed, is not performed without greate greefe and vexation of the mynde. As first either the parte plaintiue or defendaunt, or both enter not into sute without offence & grudge of conscience. And nextly, their money in their purses will not bee at quiet tyll their proper owner bee eased thereof by Lawyers: although with the more paine if the Clyents are dwellyng farre from London, folowing oftentymes their own euil affections, as they are mooued thorow

rowe the vayne passions of their mynds, leauing their more needefull affayres at home vndone, not onely to their owne harmes, but perhappes sometymes to the want of some of their poore wiues and children, in need of that which some fond husbandes doe so wastfully and wilfully consume in a desperate manner: without their more due consideration, what inconueniences may growe vnto them selues, by feeding their vaine humours, in attempting the lawe for euery friuolous matter, whereupon action will lye, and oftentimes vpon no ground at all, stirring matters of contention where no cause is. As a strange case that sensible men shold delight to weary their bodies by traueyling from farre: to the ende to departe from their goods in so ill cõdition, wherin truely the Lawyers are not so muche to be blamed in the attentiuenesse of their priuate gaine, as many fond Clyents by procuring their owne paine. For before the Lawyer was troubled with such Clients and their troublesome causes, and fraighted with their harde gotten mony, the Lawyer did sit, and perhaps might

sit quietly at his booke: and in the winter to call for a fyre to warme him: whereas nowe the ouer muche folly of many Clyents hath and doeth maintayne the Lawyers to be both warme within & abroad: whyle many harebraynde Clyents must tarry and attend without, hauing forgon that by their owne frailtie and wilfulnes, which woulde haue kepte them selues warme at home many a colde day, and eased them of many a paynefull iourney. For proofe thereof, my selfe haue learned by experience, included in these verses folowyng:

Who so that is forced the law to pursue,
must offer the Lawyer more thē his due:
But such as can keepe them selues therfro,
shal find reliefe of troubles and wo:
Qui ante nō cauet, to late may repent,
Wherfore with thine estate be thou cōtēt.

Whereby it is to bee noted, the ignorance wherein many doe shewe them selues to bee blynded, with the litle confidence

auence which one neyghbour seemeth to haue in an other. In so much as I haue thought both my selfe and many others deceiued in that behalfe, who setting a parte the trust of affiaunce, which ought to bee reposed in honest & discreet neighbours, haue obstinately throwne themselues into great charges, with the discommodities before rehearsed. Albeit, dayly experience teacheth, that after long and tedious sute maunteined, the ende of all issues growe to one of these two poyntes, that eyther the parties are persuaded by friendes, or by their Lawyers to put the matter in compromyse, or els the nature of the lawe doeth award a Jury of twelue men to trye the issue, in such wyse as perhappes no one of the sayde twelue are knowne, neyther vnto partye playntyue, or defendaunt: or if to the one, yet not to the other. Wherevpon I deeme this old adage dyd grow, That as a man is befriended, so is the lawe ended. So as often tymes it falleth out, that those carrye awaye the blowes, who leaste distrusted theyr cause: farre

contrary

contrary to their expectations: In suche sort, as were it not much better that such vnskilfull persons had neuer hazarded them selues in the fray. As often the matter doeth hang a yeare or two doubtfull, in whom the victory shal rest: and yet in the ende one worde may bee so taken at the vantage, as the spending of many a pounde may not cure the wounde made thereby.

And by such means the bonds of christiã amitie is much impaired. In so much as Christian loue and neighbourhead appeareth to be very cold, where the people may not be perswaded so to frame thẽ selues, as to commyt their common causes of controuersie, to the hearing and deciding of the worshipful Gentlemen nere vnto them adioyning, or vnto their honest discreete neighbours. For it is very vnlyke that a stranger who dwelleth farre distant from vs, and altogether ignorant of our dispositiõs and conuersations, shold sooner prouide a redemie thẽ our knowen neighbours, and suche as wee are daily conuersant with all: and vnto whom our inclinations & maners of liuing is better

knowne.

knowne.

As also no sensible man ought to bee ignorant, that honest neighbors wil hold themselues more thankfully content with one friendly intertainmēt after their trauayles vsed in such behalf, then the Lawyers will accompt of their many fees. But me thinketh, I heare some say, mine aduersary dwelleth farre distaunt from mee: vnto whom I answere, not so. But that if thou accompt anye thy Christian brethren for thine aduersary, then take heede of thy Aduersary the Deuill, for he is nearer vnto thee then thou art aware off: And appeareth not to be farre from suche, as haue chosen to dwell in malice and grudge of conscience many yeares, yea, perhappes to their ending day.

And againe me thinkes I heare some say, that my neighbors vpon some grudge may be corrupted, which I can not deny: But then it must needes folowe, that the people are very euill disposed, and in a badde case, where corruption may so take place in the hearts of such as professe the name of God: that so many may not bee founde to speake in true iudgement be-

twixt

twixt neyghbour, and neyghbour, bro-
ther and brother: to the uniteyng and no-
rishing of brotherly loue and felowshyp,
in such sort as ought to be desired among
all suche as beare the names of Christi-
ans: As wee are taught in sundry pla-
ces of the scriptures. In so muche as S.
Iohn. 2. Iohn wryting in his first Epistle and
seconde Chapter. This is the tidings
that ye heard from the beginnyng, that
yee should loue one another, not as *Cayn*,
which was that wicked, and slewe his
brother: And wherefore slue hee him?
Because his owne workes were euil, and
his brothers good.

And agayne it is written in the same
Chapter: God is loue, and hee that dwel-
leth in loue, dwelleth in God, and God in
him. Herein is ẏ loue perfect in vs, that
wee haue trust in the daye of iudgement:
for as he is, euen so are we in this world.
There is no feare in loue, but perfecte
loue casteth out feare, for feare hath
payne fulnes, for hee that feareth, is not
perfect in loue.

Wee loue him for hee loued vs first: if
a man

a man say hee loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother, whom hee hath seene, loue God whom hee hath not seene? And this commaundement haue wee of him: that hee which loueth God, should loue his brother also.

Loe here the true fourme, what brotherly loue is required at our hands from God: wherevnto wee shoulde the rather bende our selues, for that as in the olde lawe they had the sacrifices: So nowe God be thãked, & so gratious a Queene, Englande doeth possesse the true sacramentes: to the endles comfort of all such as haue in them selues a seeyng desire vnto true iudgement and ryghteoulnes, which I pray God to plant in the hearts of the people: And so beyng performed, I am persuaded that there woulde not be so manye frowarde sutes maynteyned in Englande, euen as it were for stirring of strawes, vppon euerye frivolous clause. In so muche as if the people coulde discerne ryghtlye in them selues

selues what small goodnes commeth of frowardnes, maliciousnes, and deceitfulnesse. I iudge that there woulde not bee such thyong in Westminster Hall, as in this our age is nowe kolowed with greedinesse, in wearyng the Lawyers in trudging from barre to barre, wherunto they are not easily hyred. Neither the Notaries and Scriueners, shoulde not neede to occupie and busie their heades in deuising & framing large instruments of writings, with couenaunt vppon couenaunt, and bonde vpon bonde, and all to litle, as nowe thinges are abused in such lamētable wyse, that oftentimes in place of true dealyng and keeping of promyse betwixt man and man, nowe one coupn kolloweth an other, and deceit is met with the lyke, in such odious manner as if hell were broken loose, and the wicked spirits raging euery where, inanimatyng the people to become lyke them selues. Albeit, it is most true, that the Deuill is the father of all lyes (wherupon the Prophet *Micheas* hath set downe vnto vs an excellent fourme, howe all such as professe Christ should behaue them selues, and to flee

Micheas.6.

flee deceitfulnes: Speaking thus, I wil shewe thee O man, what is good, & what the Lord requireth of thee: namely to do right, to haue pleasure in louyng kindnesse, to be lowly, and to walk with God, that thou mayest be called a Citie of the Lorde, and that thy name might be righteousnes. Heare O ye Tribes, who wold els giue you suche warnyng, shoulde I not bee displeased, for the vnrighteous good in the houses of the wicked, and because the measure is diminished? or shold I iustifie the false Ballances, & the bag of deceitfull weightes, among those that bee full of riches, vnrighteously gotten: where the Citizens deale with falshood, speake lyes, and haue deceitfull tongues in their mouthes? Therefore will I take in hand to punish them, and to make thee desolate because of thy sinnes. Thou shalt eate and not haue enough: thou shalt flee, but not escape? *Miche. 6*

And in the prophet Esai, Christ, reprouing the wickednes of euil doers, saith, O all ye false of promise, companions of theeues, that loue gifces altogether, and gape for rewardes. Therefore sayth the *Esai. 1*

Lorde God of hostes, I must ease me of mine enemyes, and auenge mee of myne Aduersaries.

By which doctrine all Christians are willed to auoyde so great threatenynges from God: and hereby wee learne, that no man can keepe his hands cleane from deceites and bribes, except he first washe away the couetous desires from his hart, and so shal we obtayne a true iudgement: In so muche that where the people haue no feelyng desire in them selues of suche iudgement, let them thē beware of Christes iudgement, and learne in tyme to be more carefull howe to frame them selues towardes God and their neighbour, both in heart and tongue.

As for ensample, if a prisoner beyng brought before a Iudge to bee tryed by the lawes of this realme, and that the prisoner standyng vpon his tryall should let passe some speache, makyng against him selfe, which beyng so taken in trip by the Iudge, the prisoners life might be hazarded thereby, woulde not suche a one gladly wish in his hart that he had refrained his tongue from suche his vnaduised speach, tending to his distruction. Howe

much

muche more ought wee, miserable creatures feare to commit so great [illegible] and wicked deedes worthie of death, [illegible] excusable before the high maiestie of our eternall God.

And to the ende that no man shoulde so flatter him selfe, as to say, that God is no such seuere Iudge, let euery one take vnto him selfe the ensample of the ten virgins spoken of in the Gospell, of whome *Matth. 25.* fiue were so negligent, as hauing no oyle in their Lampes, whereby to haue entered in with the Bridegroome, who passing by, and findyng fyue of them so vnprouided, as that they were excluded their entering in with the bridegroome, when as the other fiue wyse, entered in with ioy, hauing oyle in their vessels, and lightes in their Lampes, and were made partakers of the promised reward, whereas the other fiue were sequestred from the benifit therof: as vnto them reckoned for folishnesse by reason of the sodain cõming of the Bridegroome. And in so muche as those folish virgines after cõming vnto ỹ gate, said, Lord, Lord, opẽ vnto vs: but he answered & saide, verely I say vnto you,

I knowe you not, watche therefore, for yē
[illegible] neither the day nor yet the houre
[illegible]n the Sonne of man shall come.
Which ignorance of those foolishe could
not excuse nor auayle thē in saying would
to God we had done as the other did, for
they came too late, and the gate was put
too. But mee thinkes I heare some say,
that it concerneth not mee to haue taken
in hande the handelyng of so weighty
causes: vnto whome I answere this, Ad-
myt, that any one would say, that saluati-
on belonged not vnto mee, should I yelde
therevnto? No God forbyd: for although
I am no Publike Minister, yet am I a
publyke Christian. Although some light
disposed persons will not let to say thus,
by any whome they perceiue to be godly
and better disposed then them selues, Lo
he is touched and sauoureth of the spirit,
but we are of the worlde, and must lyue
after the manner of the worlde, To such
I say, that this worlds prouisions and ac-
tions, must so bee tempered with vertue
and godlinesse: as that the one be not di-
stempered by the ouer muche follye com-
mitted in the prosecuting of the other, for

there

there is godly sorowe, and a worldly sorowe: and two contraryes may not well agree to be ioyned together. No manne *Matth. 6.* can serue two masters. No man can serue God and Baall. By which reasons all those that doe profesſe to loue God, should hate and shunne all things, that are contrary to his diuine will and pleasure: for God is of power to make frustrate what soeuer is repugnant to his will. But this doctrine seemeth to be separated so farre from the most of the people in this age: As it appeareth, that when God doeth touch many with bodily sickenesse, losse of goods or friendes, howe carefull euery one sheweth him selfe, euen very pensiue and heauy. And yet how light seemeth to be set by many greeuous and loathsome diseases of the soule, daily experience teacheth. In so muche as where it is vsed in Londō, in tyme of Gods visitation of the plague, to shutte vp the doores and wyndowes, as a necessary meanes to keepe the infection of the sicke from the sounde: euen so assuredly it is a most needful rule, and the best preseruatiue agaynste the plague that can be vsed, that euery houſ-

holder woulde shutte out of their doores. The sin & wickednes that doth abounde, wherewith not onely the people, but also sometyme the very ayre is infected, with the iniquitie that can by no meanes bee kept downe, but will needes breake forth lyke a flaming fire. Although all people ought to knowe and remember, that the same God that is of power to send health and sickneſſe, wealth, and pouertie, doeth commaund all men to flee and auoid sin, and to lyue after his commaundements, as a perfect rule or direction: which God graunt may in time, woorke such effect, that sinne and wickedneſſe may so be banished, not onely out of London, but also out of all partes whereas God is professed, as that his name may be truely g[illegible].

Against

Againſt the corrupt dea- lings of retaylers of wares, and ſuche lyke.

NOtwithſtanding that it may be thought ſufficient hath bene ſaide in the former treatiſe of the euil worʒking of priuate gaine among the people, yet the nature thereof, will not bee hyd in ſome retayloʒs of wares, as may moʒe eaſily appeare in the packyng which many of thē doe vſe with deceites, in euery their ſeuerall profeſſions, in the bending of their wares, to the abʒidging of this adage, That that realme ſtandeth beſt, wherein moſt members are pʒouided foʒ. Wherein it is to bee vnderſtoode that ſuche are beſt to be accounted of, that doe beſt deſerue in pʒofiting their countrey with their paynful trauailes, which in my ſimple opiniō is wel performed by thʒee ſeuerall vocations, ỳ is the huſbādmā which

tilleth the grounde, and by his diligence as God giueth increase, hee from time to tyme letteth no season passe tyll hee haue atteyned the fruite of his painful labour, to the comfort of the common welth. Secondly, the Clothier, who by his diligēce setteth a worke a great number of people, to the maintenaunce of the countreys where as they are planted, and to the profit of the whole realme. And thirdly, the Merchaunt aduenturer, a member that may not be spared, for by them the commodities which may best be spared, are transported into other countreys: and the commodities, which to their natyue rountrey is moste wantyng, that bring they home by way of exchaunge and returne. As God hath giuen and distributed to euery Nation and countrey, a seuerall blessyng, for which England is not the least indebted vnto God, aboue any other nation, in respect of the large measure of Gods sundry benifites receiued in suche wyse: as it may rightly bee saide, what is most needfull for the supplye of mans necessity, but that England is plēteifully furnished withall, especially of

foode

foode for mans sustenance, & the cõmoditie of woll, which beyng transported into cloth, or otherwyse accordyng to the lawes of this realme, yeldeth great good to most sortes of people: for which other Nations can not but thinke them selues to be righely beholdyng vnto Englande, as appeareth by the intercourse, sought to be maynteined with Englande by forraine Princes: In respecte whereof, the felowshyp of the Merchant aduenturers, haue alwayes declared thē selues worthy mēbers. As by their sundry careful indeuours them selues haue, and doe dailye manifest, not only in aduēturing of their substaunce, in the prosecutyng of their paynfull assayes, with the benifite which by them is brought into their Princes Coffers, which is not easily compassed, nor without aduenture of their lyues, lyke vnto good and profitable Bees, who in their trade doe much differ from the idle Drones, and such as make great buzzing to the disturbance of the good trauellyng Bees, whose inclination vpon examination you shall finde more profitable then the dronishe ones. To tryall whereof let

The property of good Bees.

it be noted how euery company of good Bees being seperated from their hiues in gathering of their prouision far from home, who vpon their seuerall returnes againe, no one will couet any other hyue but their owne proper, and that which is incident vnto them selues, neyther should be suffered if they would, for that by nature as it shoulde seeme, euery company of Bees doeth so holde together, in suche wyse, as euery one of them doeth in the wynter possesse the fruite of their painefull labour gathered in the somer. Being performed by equall labour not without daunger to bee crossed in their trauayle, some tyme by one meanes, some tymes by an other. In so muche as it appereth in the felowship of good Bees, that the want of the one, is not the prosperitie of the other: And that it seemeth that their prouision is gathered by them with an indifferent care. Albeit, that there are some, that doe trauayle further from their home then other some: and as there are both great and small, so each of them do expresse fourth their goodnes by the yeldyng of their increase: In the

perfour-

perfourmaunce whereof, the good wil of eath one, seemeth to be well allowed, not onely to the comfort of their own felowshyp, but also to euery common wealth, whereas they are setled and cherished, declaryng thē selues so worthie to bee accounted of, cōtrary to Wapses, not without euil stinges in the gathering of their badde prouision: And that often tymes doeth appeare by the shrewde harme and damage that many an honest man doeth sustayne by dealyng with suche vnprofitable cattayle: whose seperation is, not onely required from among good Bees, but also their company from among mē. Neuertheleſſe many of that sort woulde be thought and reputed as good and profitable Bees, although no honest bare faced man can well away to haue to doe with that sort. From whome it may bee thought that many people in this age haue taken ensample, to deale shrewdelye and vniustly with their neyghbours, as dayly experience teacheth. In so muche as it was a common saying amonge the people not longe sithens, that where any one intended to do dammage

to any other their Christian brethren or neighbours, it was speeched in a barbarous manner thus: I warrant you to bee ouertaken with a crooked measure, by hauyng to doe with suche a one: which God knoweth appereth yet to be too too truly perfourmed by the cõmon practise thereof, contrary to this one good insample. For the true measuring of corne in all incorporate Cities and Townes in Englande, where the true measure is well knowne to be fastened in a certaine place neare vnto the market, where as euery one may at their pleasures, haue the true vse thereof, and not denyed to any: which notwithstanding, the greatest number of the people in their common buiyng and sellyng, doe seeme to haue set a parte to deale in true measure, as hardly to bee perswaded to take so litle paynes as once to steppe ouer the way, or to their nexte neyghbours doore, to the ende to speake or deale in truetly and true measure, by reason that the crooked measure is euery where so readie. As often tymes it falleth out too true, that many a true meanyng man is ouertaken, & some tymes vndone

by suche lyke euill crooked & deceiueable meanes, and yet the Lorde hath sayde, that all crooked thinges shall bee made straight, & all rough wayes shalbe made playne, and all flesche shall see the saluation of their God. *Luke. 3.*

And although all men can say, playne meanyng and playne dealyng is best, as in very deede and in trueth none can deny it, so fewe doe folowit. As when any Retaylors, or chapman of wares, doe buy at the Merchauntes handes to sell againe. Then suche can say, it is naught it is naught, but whē he hath it, he doth praise the same, and that in such deformed wyse, as that many in doublyng the falshoode of their tongues, forbeare not to sweare in a deceiueable manner, that it cost them thus muche, and that they may not afford it vnder thus muche: when as in deede, suche their buying and sellyng tendeth to deceit: In so much as when some of them haue beene reproued for takyng Gods name in vayne, some such there haue bin so impudent as in defence of their euill doyng, haue answeared, that in tyme of their swearyng they haue deteyned their thoughtes *Chapmen or retaylers of wares.* *Prou. 20.*

thoughtes in their heartes. Although all such ought not to be ignorant that God is a searcher of the heartes and raynes. But what may be sayde then to such horrible monsters, for I may not terme them men: If there be suche as I haue heard to be, who will not let to sweare vpon a booke, and that before any Iudge, beyng hyred therevnto for money. And such are called by the names of Knightes of the poste, more fitter for the Gallowes, then to liue in a common wealth where Christ is professed. For by suche wicked & damnable meanes, truth is oftentimes put to silence, and the lawe is subuerted contrary to this doctrine, that who so listeth to liue, and would faine see good dayes, let him refraine his tongue from euil, & his lippes that they speake no guile. But it may well be, that we in this age do draw neerer vnto Gods iudgementes: which the rather doeth appeare, when in euery ones mouth, yea by the youth euery wher it is now a cõmon speach in taking Gods name in vaine, for euery trifling thing, when it is said, as Christ shal helpe mee, and as Christ shall iudge me, in suche de-

formed

formed sort as many seemeth not to take knowledge in what manner Christ shall come in iudgement bringyng ioyfull tydings to all such as shal be found to haue cleane hearts & vndefiled handes. But in a wofull & dolefull tyme vnto the wicked whose hearties are corrupted, and handes distained with abhominations: as we are taught in the second Epistle of S. Peter. This first vnderstād, that there shal come in the last dayes mockers in deceitfulnes which wil walke after their owne lustes: and say, where is the promise of his comming? for since the teachers dyed, all things continue in the same estate wherin they were at the beginning? For this they know not and that wilfully, how that the heauens a great while ago were, and the earth out of the waters appeared by thorow the water, by the word of God: by the which thinges, the worlde that then was perished, being ouerrunne w̄ water: but the heauens & earth which are nowe, be kept by his worde in store, & reserued vnto fire agaynst the day of iudgement, and perdition of vngodly men.

Peter. 3.

In Noahs dayes, the olde world perished thorow water: But this world is reserued for fyre.

Dearly beloued, be not ignorāt of this one

one thing, howe that one day is with the Lorde as a thousand yeares, and a thousand yeares as one day. The Lorde that hath promised is not slacke, as some men count slacknesse: but is patient to vsward, Forasmuch as he wold haue no man lost, but will receiue all men to repentaunce. Neuerthelesse, the day of the Lorde will come as a theefe in the night, in the which day, the heauens shall passe away in maner of a tempest, and the Elements shal melt with heate: the earth also and the workes that are therin, shall burne. Seeyng then that all these thinges shal perish what manner persons ought yee to bee in holy conuersation and godlines: looking for, and hastyng vnto the comming of the day of God, by whome the heauens shall perishe with fyre, and the Elements shal melte with heate. Neuerthelesse, wee accordyng to his promise, looke for a newe heauen and a newe earth, wherein dwelleth righteousnesse. Wherefore dearely beloued, seeyng that yee looke for suche thinges, be diligent that ye may be found in peace without spotte and vndefiled, and suppose that the long suffring of the Lord

is

ys saluation.

By this doctrine euery Christian ought not to be ignorant howe there is a great differẽce betwixt ỹ record of God and the witnesse of men, & that euery one should so growe in grace & knowledge of our Lord and sauiour Jesus Christ: As that we be not plucked away thorow the errour of the wicked. In respect wherof to the ende that all men may haue a due consideration what manner of dealing God alloweth among his people in their buiyng and selling, I haue here set down such certaine notes as the worde of God doeth direct vs vnto.

When thou sellest aught to thy neighbour or buiest any thing of him, deceiue nor oppresse him not. *Deut.25.*

Deale not wrongfully with thy neighbour, with meate yeard, weight nor measure. *Leui.19.*

A false Ballance is an abomination vnto thy Lord God. Moreouer thou shalt not haue in thy bagge twoo manner of weightes, a great and a small: neyther shalt thou haue in thy house two manner of measures a great and a smal. That thy *Prou.11.*

lyke may be long in the lande which the Lorde thy God giueth thee: for who so doeth contrary, is an abhomination vnto the Lord God.

Haue therefore a regarde vnto this doctrine, lest that God beholdyng your misdemeanour towardes him and your neighbour, say this vnto you, These people drawe vnto mee with their mouthes and honour mee with their lippes, howbeit their heartes are farre from me: but in vaine doe they serue me. *Matth. 15.*

Moreouer it is written, if any man among you seeme deuout, and refraine not his tongue, but do deceiue his own heart: this mans deuotion is in vaine.

By which doctrine wee are learned, that the eyes of the lord are ouer the righteous, & his eares are open to their prayers: and the face of the Lorde beholdeth all those which doe euill and wrong. Wherby it is to be noted, in what dread men doe sometime stand in of their superiors, lest that for some contempt or disobedience, the transgressours are subiecte to be sent to ward, in such wise as in such cases men doe seeme to bee very circumspect. And yet a great number, thorowe

their

their neglecting their duetie & obedience to God, do vnto him stande subiect euery houre, to be cast into a woful prisō: where it will be too late for such to say, I would other my friends were warned by mee. For then that may neither auayle thee, nor amend them. As wee finde it written: That when *Dines* desired that his other brethrē might haue knowledge of his torments: It was answered him: They haue Moyses, the law, and the Prophets. *Luke.16.*

By which ensample all people are admonished, ý in this lyfe while they haue time & space euery one both men and women, to do nothing against a good conscience, and to examine in them selues, how they doe delight to lyue in the feare of God, and by their innocency of lyfe, doe indeuour them selues to obtayne Gods fauour, and so to be brought into the fold mētioned in S. *Iohn*. Wherin it is noted, how the sheepe of Christ are marked: and wt what seales they are sealed against the day of the Lorde: By which parcell of scripture, Christ doeth acknowledge his: In that hee sayeth, My sheepe heare my voyce, I knowe them, *Iohn.10.*

and they followe mee, and I giue vnto them eternall lyfe, which is to bee obtayned by earneſt repentance, and mortifiing of our earthly members, framyng our ſelues to bee obedient vnto the voyce of that good ſhepheard of our ſoules. Seeing wee feede all in one greene paſture vnder ſo good a ſhepheard nexte vnder God: as our gratious Queene, of whom rightly it may bee regiſtred in *perpetuũ*, That by the permiſſion of God & his protection, her Maieſtie hath raigned the peaceable Queene and ſhepheard ouer the litle ſhepcoate of the people of England. Wherefore it behooueth the people to be as ſimple as ſheepe, & in their yelding lyke due obedience to God, and our ſo bleſſed a gouerneſſe, & not to ſet light by the callyng of the Paſtors, who watch for our ſoules euen as thoſe that muſte giue account therefore, and vnto ſuch we owe a duetifull reuerence, eſpecially if they be ſuche Paſtors and Miniſters as are required in ſo weightie a buſineſſe: and whatſoeuer the Miniſter be, be bee good or badde, whoſe conuerſation if we will needes looke vpon, yet wee muſt ſo

looke, that our looking be rightly. And although we are forbidden to do as some of them doe: yet we are not forbidden to folowe the doctrine which by them is deliuered vnto vs, out of the worde of God. And to trye whether our followyng bee rightly, and howe wee doe profite euery mã in the course of this our pilgrimage, Let vs examine it by these twoo rules.

The meanes wherby eche man may examin in himselfe how he groweth rich to godward.

First, as husbandmen can make no perfit reckoning of his painefull labour & trauayle, nor of the increase of his seed sowen in the ground, vntill he haue had some certaine tryall of the yelde which oftentymes is hindered in the commyng vpp, in so much, as although it haue a prosperous tyme, first in growyng greene and pleasant to looke vppon, which notwithstanding it is apparant, that in that season may happen great imperfection, as to be choked with weedes or blasted. And albeit, it grow to a more forwardnesse in earyng, yet it is seene oftentymes that a tempest commeth and beateth it downe. And if there remayne a hope of plentifull increase, yet the same is not certainely knowne, howe much it will profite the husbandman

husbandman, vntyll it bee housed in the barne.

And againe as the Merchant aduenturer can not perfite their accomptes before the dangerous aduentures be returned in safetie, to their wished and desired port: So as after their merchandise and commodities beeyng vended, then fall they to casting and Ballaunsing of their reconings. Upon the examinatiõ wherof, they doe discerne, what and how much they haue profited or lost in their voiage or aduenture: and if they finde that they are brought behynde hand, and fall short of their reconing, then they examine the cause, which beyng founde, they become more carefull in their next aduentnring. In suche wyse, as by their diligence, and God his blessyng of their trauayles, in so good cõditiõ, as their former losses oftentyme is restored againe with double increase, to their great comfort and the discouraging of all suche as doe fraudently deceiue or wastfully cõsume their goods, and so become bankerupt.

These examples I woulde wishe all men

men to imitate, by examinyng euery one in him selfe, howe they doe growe riche in the perfityng of their accompt to God warde. Although it is apparaunt that there are some men which waxe riche otherwyse, who shewe them selues not to knowe what it is to heare the Lord God speakyng to them by his Prophets: and in this our age deliuered vnto them by the mouthes of many learned and godly Preachers, whose callyng if they may not be heard and receiued, accordyng as it is written in the Reuelation. Hee that hath eares let him heare, That is to heare rightly, and with ioy, and to expresse the fruite thereof in a lyfe agreeable to the same, which if riche men doe refuse to practise, then let it be examined how, and what such and their posteritie shall be the better for riches vnlawfully gotten: seeing that the more they haue, the more they want. And that which they haue so gotten and scraped together, shal one day bee a witnesse against them. For it is true, that although wee haue here many dayes, God shall haue one day. As the

worde of God testifieth, That the day of the Lorde shall come vpon all flesshe. And as it is written in the Gospell of Saint Marke. Except that the Lorde shoulde shorten those dayes, no man should be saued: but for the elects sake which he hath chosen, he hath shortened those dayes. &c. Mark. 13.

Moreouer it is written in the same Chapter, Thus saith the Lord. Til these thinges be done, heauen and earth shall passe, but my wordes shall not passe. But of the day & the houre knoweth no man: No not the Angels which are in heauen, neither the sonne of man himselfe, saue the father onely. Take heede, watch and pray, for ye knowe not when the time is. As a man which is gone into a straunge countrey, and hath left his house, & giuen authoritie to his seruauntes, and to euery one his work, and commaunded the porter to watch: watch therfore, for ye know not when the maister of the house will come, whether at euen or midnight, whether at the Cocke crowing, or in the dawnyng: Lest if he come sodainly, he should finde you sleeping.

And that I say vnto you, I say vnto all

all men, watch and pray.

The due consideration of this doctrine hath mooued many good and godly men to become stedfast in the faith of Christ, as the best meanes to the attainement of saluation. But this fayth that is requyred, must be no idle fayth: for a perfecte fayth is as a consumyng fyre to burne vp all infidelitie, sinne, and wickednes.

Faith is of a forcible effect, and the stay of our life.

And as faith of it selfe
Is the summe of our Creede:
So good workes are not excluded,
in word nor indeede.

As testifieth these necessary places of scriptures. Thou hast fayth, and I haue deedes: shew me thy fayth by thy deeds: belieuest thou that there is one God? thou doest well: The Deuils also beleeue and tremble. *Iames. 2.*

If a brother or a sister be naked, and be destitute of daily foode, and one of you say vnto him, depart in peace: God send you warmenesse and clothing. Notwithstandyng, ye giue them not those things that are needfull to the body, what shall it

helpe: Euen so, faith if it haue no deedes is dead in it self. As for ensãple, a needle is a needfull thing to make the way, but a threed wt it more profiteth the workmã.

Hebr. 11. And Sainct Paule to the Hebrewes writeth, Fayth is a sure foundation of thinges which are hoped for: and a certaintie of thinges that are not seene. For by it the Elders obtayned a good report. By Fayth *Abel* offered a more plentiful sacrifice then *Caynè*: by which he obtayned witnesse that he was righteous, God testifying of his giftes.

Gal. 6. And in his Epistle to the Galathians, Beare yee one an others burthen, and so fulfil the law of Christ, for if a man seeme to him selfe that he is somewhat, when in deed hee is nothing the same, deceiueth his owne minde. Let euery man proue his owne workes: for whatsoeuer a man soweth, that shall he also reape. For hee that soweth in the flesh, shall of the flesh receiue corruption: And hee that soweth in the spirit, shall reape lyfe euerlasting. Let vs not be weery of wel doing, for whẽ the tyme is come, we shal reape without wearinesse:

wearinesse: While wee haue therefore tyme, let vs doe good vnto all men, especially vnto them which are of the household of Fayth: for so shall we liue and not dye.

And that I wryte not these thinges forth of mens dreames or fables, nor out of prophane histories painted with beine eloquence, but forth of the infallible truth of Gods worde. As by the authoritie of Saint Peter in his first Epistle doeth leade vnto. Knowe this, that no Prophesie in the scriptures hath any priuate interpretation, for the Scriptures came neuer by the will of man: But holy men of God spake as they were moued by the holy Ghost. *Pet. 1.*

Notwithstandyng, it is a thing much to be lamented, that any people that doe profesle Christ, should so loue this worlds possessions, as to leaue God and their neighbour vnbeloued. And yet such ought not to bee ignorant that the vertue of riches do take their leaue in this life, wheras the ende of godlinesse neuer dyeth: but doeth ascende vpp vnto Heauen before the hyghe Maiestie of GOD, who

rewardeth

rewardeth euery one accordyng to his workes. In so much as Christ onely, hauing ouercome all thinges, hath prepared a Crowne of glory, for all those that walke in his wayes, and liue after his commaundements and ordinances: So shall it neuer repent any of well doyng. As if all riche men dyd so loue and feare God, as to feare him for his iustice, and loue him for his graces and mercies extended; Then woulde riche men cease to worke sinne with greedinesse: who as they will take vnto them the ensamples of the godly, riche *Abraham*, *Dauid*, and *Iob*. Whose maner of godly liuyng, all riche men should also imitate, and set before their eyes, practizing the same in their conuersations, as a perfect tryall to knowe a good riche man by, assuring our selues that that which Gods worde warrauteth, is a perfect touchstone to proue the testimony of a good conscience.

But God knoweth with what sorowe it may be sayd, O miserable world, where as riches doe remaine: and vertue and godlinesse in the most part of the people appeareth to be fledde, which is to be la-

mented

mented in this wyse: O litle labour for a man to know e him selfe. O litle fayth in seekyng to keepe Gods commaundementes. And yet a straunge thing howe loth euery one is to dye: and yet a number dead in deedes, and yet liuyng. As it is recorded in the scriptures of the rich widowe, that while she liued, in all pleasure and sensualitie it was sayd of her, let her alone, shee is dead.

As also so long as the prodigal childe lyued in his prodigalitie raunging at his pleasure, so let runne at large: duryng which time his father accompted him as lost, vntyll hee returned beeyng touched with the consideration of his miserable estate, and acknowledged his owne infirmitie and weakenes in that he had obeyed vnto his owne lust in treading of the pathes of vngodlines wherein he being wearied confessed him selfe to haue beene worthily chastened, doing the duetie of a childe in yeeldyng of due obedience. By which meanes hee was reconciled and receiued againe into his fathers favour. God grant the like retourning, not onely of all the disobedient children of

England,

Englande, but also of all such as are old enough to knowe what it is to disobeye God, and that many suche as neither will reformme them selues, nor looke to be reformed.

Agaynst extortyng Farmers and Grasiers, depending on priuate gayne.

AND that the euil seed of priuate gaine, is sowen and hath taken roote, as well in the countrey as in Cities and Townes, it is euident by the practise that many riche Farmers and Grasiers do vse in this age, in place of such as God alotted vnto Adam, saying: In the sweat of thy face shalte thou eat thy bread, tyll thou be turned again into the ground, for out of it was thou taken, in as muche as thou art dust, and into dust shalt thou bee turned again. And the Lord God set him forth from the Garden of Eden, to dresse the grounde that hee was taken out off:

Gen. 3.

wherby

wherby it is apparant that this profession was it, that then well pleased God, in the first creation of thinges. But the euil nature of man, with the consent of priuate gaine, hath so corrupted the way, as God hath bene much greeued & mooued thereby. As the ensample of the riche man spoken of in the Gospell doeth well declare, where God speaking in this wise, sayde: Take heed and beware of couetousnesse, for no mans life stãdeth in the abundance of the things which he possesseth: and he put forth a similitude, saying: The grounde of a certaine riche man, brought foorth plentifull fruites, and he thought within him self saying, what shall I do? because I haue no roume where to bestowe my fruite. And he sayd this will I doe, I wil destroy my barnes, & builde greater, and therein will I gather all my goods, that are growen vnto mee: And I will say vnto my soule, Soule thou hast muche goods layde vp in store for many yeares, take thyne ease: eate, drinke, & be merry. But God sayde vnto him, thou foole, this nyght will they fetche away thy soule agayne from thee. Then whose shall *Luke. 12.*

all

all those thinges be which thou hast pro-
uided? So is it with him that gathereth
riches to him self, and is not rich towards
God.

By this part of Scripture it appea-
reth how some men haue grown in welth
and yet doe contrarie to Gods liking,
which notwithstanding it is manifest
that many rich Farmers and Graziers
haue peruerted the way of such as God
requireth, and as themselues ought to be.
For it is true that with many of them,
all is too little to the inlarging of their
borders, as though they would liue alone
vpon the earth: Insomuch as some one
of that profession haue incroched into his
handes the occupation of two or three
Farmes mainteyning hardly therebp-
on so many persons as any one of those
Farmes mainteyned before tyme, when
as they were occupied by seuerall house-
holders, in such wise as many seruiceable
men were thereuppon mainteyned in
fewe yeeres past beeing nowe supplied
with a shepheard and his dogge, wherin
many haue founde so great gaine to the
increasing of their deceiuable wealth, by

conuerting

conuerting their landes into pasturing and feedyng of sheepe, that many Landlordes haue bene content to let the dwellyng houses of their Farmes fal downe, to the ende to inlarge their borders by layeng the lands of two or three Farmes all into one: reseruyng one Cottage or house therevnto.

The which euill of late yeares hath growen the rather by many euill disposed and greedy minded riche Farmers, who to the increase of other priuate gaine seemeth not to force what damage such doe vnto their more honest playne meanyng neighbours, in so confused and preposterous maner: that often tymes it so falleth out, that by the lewde practise and forecasting of some one, a great manye are cast behynde hande. By their beyng made destitute of that which their auncesters had the vse of many yeares before. And that in suche reasonable manner, as one honest neighbour might be relieuing and ayding vnto an other, and in good case to furnishe their Prince accordyng to euery one in their callyng. But nowe say they the case is altered, and many of

their state shrewdely abated. In such sort as they can not doe as their ancestours haue done in tyme past, in the seruice of their Prince, nor yet so to furnishe the markets with the fruit of their labours, as many their good effectes doe desire to performe, which impediment they say is the rather happened vnto them: by reason of late, that suche haue payde a great fine to their Landlord, for accomplishing whereof, suche oftentymes are constrayned to sell their more needfull stock from their grounde, or els they must paye a more greater rent then before tyme.

Whereof in this age so many doe complaine & say, that by reason of so great euill. They must moyle and turmoyle all dayes of their lyues and all to little, to the answeryng of their Landlordes rentes. The rather by the vnhoneſt and greedie myndes of some suche riche Farmers and Graziers as of late haue seemed to be more carefull in their attentyuenesse of the terme of their neyghbours Leases, then eyther God or humayne nature alloweth: with posting & trying all meanes possible

possible whereby to remoove the good meaning of the Landlordes from his honest Tenaunt or Farmer, by bryngyng the Landlordes to hearken to the euil nature of priuate gaine: So as many a such vnconscionable rich cormorant Farmer letteth slyppe no opportunitie and tyme to practise the effect of his wicked intention in offering a more larger fyne or greater rent then before the Landlorde made accompt of, in so euill condition as the euill operation of priuate gaine hath moued many Landlords to hearken so to the suttle-worlkyng thereof, as the same hath wrought many their honest Tenauntes and Farmers great damage, and greater is like to worke, vnlesse it may please God so to touche the heartes of Landelordes, as by settyng a part the euil condition of priuate gayne, they may auoyde so great euils as may happen thorow so great an abuse. Wheras in reformyng of the euill, if Landlordes would retaine to their Farmers, their honest Tenants and their posteritie, in so good condition, as not being ouer burdenous vnto them: So shold Landlords not onely bind vnto

them the hearts of their honeſt tennants and Farmers: But alſo thereby ſhall doe a deed commendable in the ſight of God and man. The contrary no doubtes of it hath alwayes bene a thyng diſpleaſaunt vnto God and all good men: as appeareth in former ages. In ſo much as it is written, That Iob in the relating of his innocency ſayth thus. But if caſe be that my land crye out againſt me, or that the forowes thereof make any complaynt, if I haue eaten the fruite thereof vnpayed for: then let thiſtles growe in ſtead of my wheate, and Cockle for my Barley.

Iob.31.

And in the Prophete *Ezechiel* it is written thus: Beholde all Soules are myne, lyke as the father is mine, ſo is the ſonne mine alſo: the ſoule that ſinneth ſhall dye. The fathers haue eaten ſower Grapes, and their childrens teeth are ſet on edge. If a man be godly and doe the thing that is right: hee eateth not vppon the hilles: hee liſteth not his eyes to the foule Idoles of Iſraell: hee defileth not his neighbours wyfe: he greeueth no body: hee giueth his debter his pledge againe: he taketh none other mans goods by

Ezech.18.

by violence: hee cloatheth the naked: he lendeth nothing vpon vsury: hee taketh nothing ouer: he withdraweth his hand from doyng wrong: hee handeleth faythfully betwixt man and man: he walketh in my commaundements & keepeth my lawes and perfourmeth them faithfully. This is a righteous man, hee shall surely lyue sayeth the Lord God. And that euery riche man ought to haue respect vnto his neighbours well doyng, It appeareth in this parte of scripture of Saincte Paul to the Corinthians. Nowe therfore as ye are riche in all perfectnes in fayth, in worde, in knowledge, in all feruentnes and in loue, that ye haue to vs: Euen so, see that yee be plenteous in beneuolence also. This say I not in commaundyng, but because of feruentnes I doe allowe the vnfeignednesse of your loue towards other men. For ye knowe the liberalitie of our Lorde Iesus Christ, that though hee was riche, yet for your sake hee became poore: that ye thorowe his pouerty might be made riche. *Cor.8.*

But such there are in this age, whose hearts are so framed to dwel in frowardnesse,

neſſe, as to ſay, that theſe be not the daies of innocencie, what ſhall it then followe: that their wickedneſſe would make them the daies of craftineſſe: God forbid, from which euill wee are forewarned in the fourth booke of the Prophet *Eſdras*. God ſpeaking vnto *Eſdras*, ſhewyng vnto him the punishments whirh he threateneth to come vppon euill people, and howe hee woulde haue all that profeſſe his name to auoyde the plague.

Who ſo keepeth my commaundements and precepts, ſayth the Lorde God, Let not your ſinnes way you down. and let not your vnrighteouſneſſe be lifted vp. Woe be vnto them that are ſubdued vnto their ſinnes, and tangled in their wickedneſſe: lyke as a field is hedged in with buſſhes, and the path therof couered with thorns, and ſo be taken and caſt into the fyre and burnt.

Hereby all that profeſſe Chriſt are admoniſhed to flee ſuche euill wayes, as lead to the deſtruction of all thoſe that trauayle therein, and reſpecting their owne priuate gaine, ſeeme not to make any accompt of wrong doing. As for enſample, how

howe many nowe in this age are so greedily set vpon couetousnes, as to incroche into one mans hands so many tenements and houses as by all meanes possible hee may compasse, eyther in buying the fee simple, or els the graundelease ouer the tennantes heades, in suche wyse as hauyng obtayned the same, and doing some small reparations thereupon: then doeth the new Landlord not onely inhaunce the rent for which such Tenements went before tyme: But also the Tenaunt must giue a large fyne, besides some reparations left vndone for him to doe, for the easement of the house, although the poore Tenantes purse bee so wronged therby, as oftentymes it so falleth out, that all the shiftes that hee can make, may hardlye recouer so chargeable a sickneſſe as happeneth to many by suche yll meanes, in such sort as sometimes the tenant groweth in so weake a case as not able to abyde the ayre, or to goe out of the doores, by reason of the infection of priuate

gain: being an euil in this case not much different from vsury: and so muche the more to be sorowed, where the people can apply themselues to no better trade, then hauing compassed a peece of money before hand, to frame thereby a heauy burden wherwith to lade their poore brethren, as it is too too true, that there are many suche, as haue weake handes, and feeble knees to doe good, but are strong enough to keepe down their weaker brethren. And very fewe is the number that do labour truely in the Lords pathwayes in any their vocations, but from time to time it is too manifest howe the Lordes wayes haue beene peruerted by the corrupt nature of mankinde in all ages. By meanes wherof, Christ his religion hath bene greeuously hindered, as it is euident by one notable ensample as hereafter followeth.

An ensample of a great Turke.

Sometyme there was a great Turke whose name was called *Soldanus Egypti*, who was touched with the consideration of the profession of Christ his religion: as that he was mooued and stirred in mynd, to haue forsaken his abominable errour

and

and become a Christian: So as he might bee ascertayned that the lyues of Christians were agreeable to their profession. Wherevpon in the consideration of his intention, after hee had long pondered with him selfe howe hee might best bee resolued in so weightie a cause, he determined to breake the matter vnto one nere about him, in whome hee had most confidence, and vnto him the said great Turke declared the some of his intention, and findyng his trustie friende readye to accomplishe his request: who secretly was furnished about that busines: So that in shoyt time he arriued in some parts of Italy, as a part of Christendom: to the end there to discouer the maners and behauiours of the people, where hee founde the maner of their liuyng, so farre vnagreeable to the professiō of the names of Christians, as the saide messenger of the Turkes, had no neede to make any long abode in those partes, for any better tryall. So as hee hauing attayned the effect of his message which hee had giuen in charge, he returned again from whence hee came, and made relation vnto his

matter the great Turk in this wise. True it is, that those people where I haue byn in Christendome, & that beare the names of Christians, doe in their outwarde appearaunce profesſe to serue a God whom they knowe not e, and otherwise theyr lyues in deedes, are distayned with all abominable loathsome sinne and wyckednesse. Whereuppon the sayd great Turke hauyng taken some pause, brake out in these speeches or the lyke. And is it so, then I detest and defie them and theyr religion. In suche odeous and reprochfull wyse as may bee an ensample to all partes of Christendome, where as Christ is professed in words, and contemned in deedes. In so much as we are to praye to GOD to keepe the Turkes spyes out of this parte of Christendome, vntyll a more vniforme order of liuyng may bee founde ioyned with our profession, in suche godlye conuersation, as that Englande especially maye become a Lanterne to other our neyghbours, who haue not as yet so large measure of Gods louyng kyndnesse, as it hath pleased

pleased him in his mercy to extende vnto Englaude, aboue other nations. For the which Englande is the more indebted and accomptable vnto God: in the consideration whereof, euery member ought to bee so heedefull in yelding their due obedience: as that if it were possible, the very Turke may be mooued to acknowledge Christ. And that the enemyes spyes may haue no iuste cause to vse any suche manner of reproouyng the people of Englande. But that euerye one of the congregation, maye be stirred to frame theyr lyues in godly conuersation, and not to delyght to take ensample of euill doyng: but rather to be doing that which is good, and to edifie with all. As not compelled therevnto, but of loue and zealous affection vnto God, who by his word hath left vnto vs perfect ensamples, howe to behaue our selues in obedience vnto him, our Prince and rulers. As Saincte Paule to the Romaynes playnely setteth downe. Let euerye soule bee subiecte to the Superiour powers.

And

And againe in his Epistle to *Titus*, he hath set downe speciall exhortations, how those that professe Christ should behaue them selues in godly conuersation of lyfe.

(But alas) there are a number of people in this age, both men & women, who by the settyng on of the couetous Deuill, and the consent of dilobedience, doe not cease to take in hand many wicked deeds and euill actions, the most parte whereof are yet vntolde. In so much as it may be sayde, who might offende, and hath not offended? Wherefore let euerye one in tyme refraine from their froward waies, and to cease from committyng of sinne with greedines. And not so to ouerweene or thinke of them selues, to be suche as in deed they are not. For it is true that although any man or woman doe possesse beautie or riches or any other good gift, yet suche thinges are vnperfite in vs, so long as wee doe remayne in this vayle of miserye, as our sundry imperfections do declare. But all are as a lumpe of clay lying vppon the face of the earth remayning at the choyse and will of the Potter

to

to apply and woorke it at his pleasure: who oftentymes in the woorkyng, findeth the clay to frame but badly to the woorkemans mynde, by reason of the sundry imperfections which lye hidden therein. Whereby the same becommeth in the woorkyng so full of crackes and flawes, not fitting to the vse for which it was mēt in the woorkemans beginnyng.

The heart of man may be compared to a payre of writing tables.

And so oftentymes it falleth out with the heartes of men, which ought to bee prepared as a payre of writyng tables, which serue for to noate in all remembrā-ces: and as in infancy none can write, so long are they easie to be kept cleane. But once beyng growen to iudgement to discerne of good and euill: If we haue blotted the tables of our heartes with euill thinges: the same must first bee cleane wyped out before wee may wryte good thinges therein: which beyng so orderly kept, vsing the same to all good intentes and purposes, in which application, wee shall finde the same as a ready meane to bryng vs vnto such perfect knowledge in our age, as we haue noted therein in our youth. For the performance wherof, the

pen

pen of Gods spirite is herein required. But it is muche to bee feared, that there are too many that in their youthe haue written and doe daily to wryte, so many euill and peruerse notes, with the pen of vanitie, in so muche as when they come to age, they finde them so full, as no roumeth is leke to wryte that which good is, beyng possessed by suche as may not bee persuaded to put out the euil ẏ hath bene confusedly written therin: to the end that goodnesse might bee placed in steade of euill, and vertue in steade of vice:

All which notwithstandyng, mans heart seemeth oftentymes to be so wrapped in ignorannce and disobedience, as hardly many may bee brought to yelde vnto the trueth. Wherin is to be remembred, that GOD hath so ordayned that weedes and thistles shoulde growe by among good corne. To the end that when the harueſt commeth, the good and iuste husbandman may clense the good corne from the Teares and Fetches. The good corne with ioye to be housed in the barne, and the Tares and Fetches to remayne for euerlasting fyre.

Euen

Euen so hath God placed vppon the face of the earth, of people, wicked and frowarde, good and bad, riche and poore, not to the end that any should vaunt themselues of their larger measure distributed thorowe Gods mercyes. Whereby rich men are forbidden to lift vp themselues in the glory of their riches, and poore men not to be dismayde or discouraged thorow their poore pouertie. For what God hath done his omnipotencie hath done ẏ same with a condition which he will haue held firme vnto him selfe. That is, that euery man shal agayne forgo the things which in this lyfe hee nowe possesseth, be it litle or muche, at a tyme appoynted, with a promise that hee will giue vnto euery one newe possessions, & to euery man accordyng to his deseruyng. The consideration whereof, of late yeares hath seemed to bee out of moste peoples thoughtes, as may easilye bee discerned, by reason. That notwithstandyng, it doeth rest in the pleasure and displeasure of almightie God, to take the aduãtage of euery cõdition broken, and forfeiture: Yet note

I pray you the precise dealings betwyxt worldly men, howe strickt they are in executyng the penalties of bondes, against suche as are indebted vnto them, and in makyng of contractes and bargaynes to their owne auayle howe carefull such will be touching bonds with conditions, some tymes in takyng aduantage of the penaltie, lettyng no day nor houre ouer slyp in that behalfe. Albeit, concernyng many their more duetifull care vnto God, in keepyng couenaunt with him, such shew themselues in a manner careleſſe. In so much as it is to be feared, that all those that doe so wilfully throwe them selues indebted vnto God, and thrall to Satan, some by one sinne, and some by an other: who in the ende, vnleſſe they looke better vnto them selues in tyme, will be driuen to playe the parts of yll debters, who vpon knowledge of their creditor, his beeyng neare at hande vpon commyng, will seeke to hyde them selues, to shunne his presence, for auoidyng of so great penalties as many in this age, doe seeme wilfully to subiect them selues vnto. Beyng warned to auoyde so great ignorance, as

that

that any creature may hide him self from the presentes of the almightie, for our own sinnes wil finde vs out, at what time God shall be of power, euen in the twinckeling of an eye, to take the aduantage of all penalties, and therevpon to awarde a heauy sentence for inuiolating and breaking his couenauntes and commaundementes, which when wee wretched creatures doe examine in our selues howe we haue performed them, we shall finde our selues so guiltie by our manifolde transgressions and disobedience, and so vnprouided to make satisfaction, that when we shal be summoned to answer to the plaint which shall bee layde agaynst vs in the great day of the Lorde, where euery one shall heare it sayde thus vnto them, howe haste thou liued, render accompt of thy Bailiwicke, and howe thou hast bestowed thy Talent. Wherevnto we shall not bee able to pleade one woorde agaynst a thousande. In so much as I see no way but that here in this lyfe while wee are in the way, that euery one doe seeke in tyme to agree with so mercifull a creditour before wee come to exegent of cut-

lawyr, which we may with lesse cost doe, thē to put in a *Supersedeas* at the commō lawe. For he is a merrifull Judge & easie to be intreated. But if we let the matter runne to far, the charge will be the greater, and the pleadyng of ignorance will be nothing auayleable. As to say, that we were deceiued, as Eue aunswered vnto God, for the same shall rather be a witnesse against vs, becausé ý by her came the first fall, from innocencie into sinne. Whereby we are forewarned that where shee fell once in eatyng of the forbidden fruite, wee sinfull creatures doe fall euery day and houre. In so much, as here I may say, Who is he that can number his owne sinnes. Wherefore seeyng that no man may escape the day of the Lorde of Hostes: Let vs all while he offereth himself vnto vs, seeke by all meanes possible to shake of the fetters of our sins, wherein we are bounde. And this is to bee done by no other meanes then wholly to commyt our selues vnto the mercyes of our eternall God, and by our earnest and daily prayers to endeuour our selues to obtain his fauour by repentaunce and mortification,

tion, refrayning from committing of sin and wickednesse: for late repentance falleth out seldome to bee true repentaunce. Wherefore in this tyme of grace, it behoueth vs to be thankfull to God, and kynde to our neighbours: According to this doctrine of *Toby*, My sonne do good in thy lyfe of that thou hast, and giue the Lorde his due offerings. Doe good to thy neighbour and friend before thou dye, and according to thine abilitie reach out thy hand and giue to the poore: For God beholdeth and hath a respect vnto the giuer, and him that receiueth: To him that deceiueth, and him that is deceiued. *Tob.* 4.

A brieſe remembrance for the poore afflicted.

FOrasmuch as GOD will haue it knowen what a ready meanes affliction is, to come vnto Chriſt: It muſt not bee vnderſtoode, but that afflictions do as well happen to rich as vnto poore: for none doeth alwayes enioy ſuche freedom but that at ſometymes are touched with ſome greeuance or affliction either in body or mynde. Albeit, the poorer ſort doe beare it in a more harder maner, by reaſon of their poore pouertie, not hauyng wherewith to withſtande the colde, nor to feede their hungry bodyes in ſo large a condition as many riche haue. And as there are many riche that ſeeme not to knowe what it is to be riche in God, ſo are there many poore that do abuſe their pouertie, and as Hypocrites doe deceiue, and as it were robbe from the good

poore

poore, the charitable deuotion of godlye disposed people touched with a pitiful affection vnto all. But often it falleth so out that there are some suche as doe declare them selues hypocrite poore, that can hãdle their profession in so lothsome a maner, as suche are hardly to be discouered, because of their detestable & vngracious practise, vnder the vile cloake of deepe dissimulation, in makyng an occupation of their more miserable estates. And such ought to bee sifted out of euery common wealth, as chaffe from amõg good corne: And the cause to be examined, howe euery suche hath growne into so miserable estate, which beyng founde to be by any euill practice or behauiour, then a condigne punishment to be ministred: and to be set to some worke and labour whereby to earne their liuyng, and being found to be framed to any goodnesse, then suche to be dealt with all according as God hath wrought the lyke effect of late in Londõ, whereas suche are prouided for, to the great commendation of the same Citie, in relieuyng the lame and impotent, and reformyng the abuses of such euil persõs

as may not otherwise be reclaimed. And that poore children might supply the places which nowe the deuices of turnspits and Dogges doe furnishe. And that it should not be lawfull for the parentes of suche children to intice them away being once placed, nor to departe tyll they had continued the full terme of yeares, for which such were bound, and then to make choyce what faculty suche will folow for their better prouision of liuyng, accordyng to their towardnesse. For it is writen, If one of thy brethren among you bee poore within any of thy gates in the land which the Lorde thy God giueth thee. Thou shalte not harden thine heart, nor shut too thine hands from thy poore brother: But open thine hand vnto him, & lend him sufficient for his need, which he hath, and beware that there bee not a wicked poynte in thine heart, that thou wouldest say: The seuenth yeare, the yeare of freedome is at hand, and therfore it greeueth thee to looke on thy poore brother, & giuest him nought: and hee then crye vnto the Lord against thee, and it bee sin vnto thee; but giue him and let it not greeue

Deut. 15.

The Lord loueth a chearefull giuer.

thine

thine hart to giue vnto him. Because that for this thing ẏ Lord thy God shal blesse thee in all thy workes, and in all that thou puttest thine hād too. The land shal neuer be wout poore: And therfore I commaūd thee saying: thou shalt open thine hande vnto thy poore brother that is needy and poore in the lande,

If thy brother an Ebrew sell him selfe vnto thee, or an Ebruesse, and serue thee sixe yeares, the seuenth yeare thou shalt let him goe free from thee, & when thou sendest him out free from thee, thou shalt not let him go away emptie: but shal giue him of thy sheepe, of thy corne, and of thy wyne: and giue him of that wherewith the Lord thy God hath blessed thee. And remember that thou wast a seruant in the land of *Egypt*, & the Lord thy God deliuered thee thence, and therefore this thyng I commaund thee this day:

And the same God hath commaunded children to doe their dueties with diligence, As it is written in Saint *Paul* to the *Ephesiās*, in his first Epistle: Children obey your fathers & mothers in the Lorde, that is the first cōmaundemēt that

Ephe. 6. To children.

hath any promise, that thou mayest be in good estate and lyue longe in the earth: and ye fathers moue not your children vnto wrath, but bryng them vpp with nurture and information vnto the Lord.

Seruants. Seruants be obedient vnto your earthly maisters, with feare and trembling, in singlenes of your hearts, as vnto Christ: not with seruice in the eye sight, as men plealers, but as the seruauntes of Christ, dooyng the will of God from the hearte, with good will seruing the Lord, and not men. And remember that whatsoeuer any man doeth, that shall he receiue again of the Lord, whether he be bound or free.

For with God there is no respecte of persons. And to the ende that euery one in generall, both men and women, should haue a due consideration of the benifites done vnto mankinde in his first creation. God hath placed mankinde here vppon the earth, makyng him capable of reason, with his eyes so framed, as in the course of this mortall lyfe, euery one both riche and poore, high and low, Publican and Pharisie, should not be forgetfull of the wonderfull omnipotencie of God in

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our beholding the Heauens, with the ornamentes thereof. Where the Sunne, the Moone, and the Starres, doe all obserue their course in due order, to the end to put all mankynde in remembraunce of our obedience wherevnto wee were framed in our first creation: which benifite of creation, as it was and is denied to all other creatures besides: who as they are voyde of reason, whereof and wherefore they were made and created. So do they take their turnes in commyng vppon the earth, and passyng agayne without any further memory to be had of any of them. But man ought not to be ignorant, that seeyng almightie God hath dealt so bostifully with him, as to make him Lorde ouer all other creatures in obeying him: So is man him selfe bounde to the more strickter fourme of obedience vnto God, for so many and sundry his benefites receiued: whereby all mankynde is admonished, that forasmuch as all other things are ordeyned for the necessitie and vse of man: so should man be more carefull for the thinges appertayning to the hungering of our sinfull soules: then for the fee-

dyng and pampering of our carnall and mortall bodyes, which in Spaniſhe is ſo rightly applyed, where a man is called *Vmbra*, which by interpretation is a ſhadow, which notwithſtanding daily experience teacheth, that a more eſtimation and care is had for ſo vnſtable a bodye, neglectyng the prouiſion of our ſoules, which ought to be prouided for, and eſteemed aboue all the Jewels in this miſerable worlde.

Matth.23. And therupon Chriſt in his rebuking the Scribes and Phariſies, ſayeth thus, Woe be vnto you yee Hypocrites, for ye make clean the outward ſide of the cup & of the platter, but within they are full of bybery and exceſſe. Thou blinde Phariſie cleanſe firſt that within the cuppe and platter, that the out ſide of them may bee cleare alſo. Wo be vnto you Scribes and Phariſies, ye Hypocrites for ye are like vnto paynted Sepulchers, which indeed appeare beautifull outwarde, but within are full of dead mens bones, and of all filthineſſe.

Euen ſo are there many in this age, who do ſeeme outwardly to be righteous

and

and so would bee reputed and taken: but within are full of all fainednesse and iniquitie.

Upon such lyke occasion, S. Peter in his first Epistle sayth, Wherfore laye aside all maliciousnesse, guile, & dissimulation, envy, and all backbityng, & as newe borne babes desire that reasonable milke which is without corruption, that ye may growe therein: if so be that ye have tasted howe pleasant the Lord is: to whome ye come as a liuyng stone disallowed of me, but chosen of God, and precious: but ye as liuyng stones, are made a spirituall house: and an holy priesthood for to offer up spirituall sacrifice acceptable to God by Jesus Christ. 1. Pet. 2.

As it is testified in the scripture, Beholde I put in Sion an head corner stone, elect and precious: and he that beleeueth on him, shall not bee ashamed: vnto you therefore which beleeue, hee is precious, but vnto them which beleeue not, the stone which the builders refused, the same is made the heade stone in the corner: and a stone to stumble at, and a rocke to offende them which stumble

at

at the worde, and beleeue not that, where-on they were set.

The reedifiyng of London Bridge, compared to the buildyng and reedefiyng of the house of God.

Wherefore to the ende that wee may examine in our selues howe euery one is seamed agreeable to Gods good pleasure, against the day of his visitation, I haue here thought good to set downe the maner of the reedifiyng of the new Arch of London Bridge. Wherein may be noted the differēce betwixt a priuate worke, and a worke for a commonaltie & commoditie of the people in generall. The maner of the proceeding in the saide worke. First, the olde frame of building was taken downe to the grounde, which to most mens iudgemēts, as trauellers by, wold haue iudged the foresaid olde building of sufficiencie to haue continued the charge which the same had before supplyed of long tyme: wherevpon diligent searche was made, and the grounde woorke was founde so imperfected, by reason of the sundrye imperfections that were founde therein. In so muche as it was thought needefull by those that had the ouer sight thereof, that the foresaide olde building shoulde bee taken downe as it was, for a-

uoyding of further danger: hauing a respect vnto the time of the yeare, when the visiters and founders dyd take the same in hande. In so muche as all the olde defaulted buildyng beyng rydde out of the way, and expert workemen beeyng come to searchyng of the foundation, they found the olde pyles whereon the stone worke stood in so euil cõditiõ, as it was thought most needful that many should be displaced out of their seates, which appeared not to be done without paynefull labour. And beyng brought to passe, new Pyles of the perfectest wood that could be prouided was ordeyned and set in the seate and places of the old. For the better performance wherof, euery pyle so set, was not don without like tedious labour, euerye one beeyng armed and calked with Iron. To the ende to make their way the perfecter: So to withstande any impedimentes which myght haue hindered their enterance: which was performed in as hard a maner as if the same had bin a newe forceable worke. For by reason of continuance the olde grounde worke was loth to yelde. Albeit, that nowe by

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the perfect experience of cunning woꝛkmen, there is placed vpon the well grounded foundatiõ of Pyles, a durable stone-wooꝛke to the defence of all stoꝛmy tempests: so woꝛkmanly handled as one stone is fastened to an other in their ioyntyng together with Iron catches, thereby to keepe them from startyng out of their offices, beeyng pointed in the ioyntes with Sowder, Rozen, Tallow, and Pitch, as a compound of foꝛceable effect, needfull about such a woꝛke, to the ende that no impediment should growe oꝛ enter in betweene the ioyntes, beyng pꝛeuented by suche good meanes. In such soꝛt as now vpon the saide foundation, there is erected a well conditioned and substantiall frame.

Wherein is to bee noted, the fruite of the woꝛkmens diligence. In the performance whereof, it doeth appeare, eche woꝛkeman to haue well & sufficiently discharged their seuerall charge and vocations, to the well likyng of the Founders and beholders.

In such wise, as when it is considered what benifite and commoditie is lyke in

shoꝛt pꝛocesse of tyme to growe to the foũders therof: Then is it not to be thought to haue beene moꝛe chargeable then in tyme the same may be pꝛofitable.

Which stately building being compared with the reedifiyng and building vp of the house of God, which consisteth not in Temples made with stones, accoꝛding to the traditiõs of men: Albeit, God requireth a house of pꝛayer, whereas the people may in all reuerence, congregate them selues together. As in the Churche there in all obedience to be in a readines with attentyue eares, & reioysing hearts: to heare the diuine seruice of God, and that our hearyng may bee righely with a gladsome desire to heare Chꝛist speake vnto vs by the mouth of the minister and godly Pꝛeachers, out of the woꝛde of God, thereby to learne to folowe Chꝛist by obedience, in honest conuersation of lyfe. Foꝛ Chꝛist hath alwayes allowed better of obedience, then of sacrifice: As appeareth in the first Booke of Samuel. *Act.7.* *Ring.15.*

When it repented God that euer he had

had made *Saul* Kyng by reason of his disobedience. Albeit, *Saul* had spared the best of the sheepe and of the Oxen of the *Amalekites*, to sacrifice them vnto the Lorde. Wherein *Saul* obeyed and hearkened vnto the voyce of the people, and turned away from the worde of the Lord. In so muche as it was tolde *Saul* by *Samuell*. That forasmuche as he had cast away the worde of the Lorde. The Lorde would cast away *Saul*, and rent away his kyngdome from him. In which parcell of scripture it is woorthely to bee noted, howe muche God hath beene pleased in former ages with obedience, and displeased with the contrary.

As this one exsample may lead vs vnto. That the voyce of a man may awake one out of sleepe: So that hee beginneth to start and aryse, but then if hee straight wayes falleth a sleepe agayne, vntyll we see him stande and goe, wee may not truely say he is perfectly awaked.

Albeit, in folowing & obeying Christ, it is not ment that wee neyther can, nor must doe all things that he hath done before vs: but to folowe him in godly conuersation

uerſation of lyfe and obedience as neare as we may, otherwyſe what doeth it auayle to profeſſe much, and to practice litle. Wherby we are admoniſhed to ioyne practice with our profeſſion, in the repairing and buildyng vp of the houſe of God, in all godlineſſe and humilitie: and with more diligence and care then was vſed in & about the reedifiyng of the foreſaide building of London Bridge, which as you may perceiue in the former diſcourſe was not eaſily perfourmed without great coſt and labour. So ought all Chriſtians to bende them ſelues to the vttermoſt of euery their powers, all to agree in one generall conſent and vnitie of brotherly loue, whereby the Lordes houſe myght ſpeedily goe forwarde: And not as *Manaſſes*, againſt *Ephraim*, and *Ephraim*, againſt *Manaſſes*, and both againſt *Iuda*: Leſt God beholdyng ſuche a confuſion, come and ſay vnto thee, as vnto the figge tree, Neuer man eate fruit of thee hereafter while the world ſtandeth: Yet Chriſt him ſelfe hungering.

What fourme ought to be obſerued in the perfiting of Gods houſe.

Matth. 21. *Luke.* 13.

In conſideration whereof, it is to bee noted, that although the founders vnder

God of his house here in Englād, which God euer mainteyne and increase, are nowe willyng, & haue bene of long tyme with the aduise of the best workmen that might be had, in so carefull a worke, and about so weightie a cause, suche as God be thanked haue not seassed to take great paynes in Englande, for the perfecting of so woorthie a worke, and therein many good people about London and in other places haue and doe declare themselues very studious and paynfull to haue the same perfourmed. In so muche as God be praysed there are some certaine, that willingly and gladly doe shew themselues to bee faythfull labourers in the house of God. But the greater number besides, seeme to be suche as in very deed woulde be accompted good labourers in Gods Vineyarde, who in deedes doe appeare playne, to bee but Loyterers, when as the maister of the Vineyarde shall come to tryall. It is true, hee wyll not deny his good Stewardes, Bailiffes, and faythfull seruauntes their due rewarde: At what tyme all the contrary will be founde to be too too negligent

gent in suche their duetifull businesse, some of obstinate, frowarde, and malicious myndes, and some by foolishe ignoraunce, lyke vnto the fyue foolishe Virgines. And many suche as doe flatter themselues with the parable of those whō the good husbandmā was willyng to retayne in his Vineyarde: and gaue vnto him for his hyre that came at the thirde houre of the day, as large as vnto those which entered at the first houre, and dyd beare the heate of the day. Whereby it is manifest, that the same good husbande man who is our Sauiour Christ, hath alwayes had a lyke care for all in generall, and will deny none of their hyre, that came vnto him in any tyme, in mind to be accepted. *Matth. 20.*

But alas, what may be sayd or thought of suche as doe deferre and set off their commyng into the Lordes Vineyarde, euen vntyll their laste houre. And then perhaps doe as it were looke ouer the hedge, and doe commyt their good deeds to bee sent after them by Executors, in hope to receiue their rewarde w̄ the first.

Wherein is not to be forgotten, that although our heauenly husbandman, hath dealt and doeth deale so fauourably in his mercyes, with so many as hee findeth sorowful and careful to lyue with him. And not obstinately or willingly to pine themselues away for want of a litle paines taking, wherby to procure vnto themselues foode and rewarde, which I doe so muche the more lament, whyle I doe beholde a number whose lyues doe bewray that they care not to haue to do with God nor his house, suche as may not be perswaded to enter into the same, and otherseme such and that for the most parte, who if they happen a litle to enter in, they soone wax weary, and so stealeth foorth againe. In so much as it is very doubtfull, that any suche shall haue any part of reward with the true labourers: but rather shal want foode when as they shall be hungrye and thirstie, and shall alwayes be dyye. And so in case to perish for want of that which they so contemptuously and negligently refused, when the large measure was offered vnto them through Christ his merites and louing kindnesse. In so muche

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as rather it is to be desired that all those that haue any feeling desire in them selues to come into the Lordes Vineyarde, and to dwell with God in his euerlasting mãsion, may refuse no paynes to bee ioyned vnto him in ioyfull gladnesse of Ghostly rauishing, which is to be sought from the high to the lowe, with all due humilitie & reuerence vnto God, loue to our neighbours, & obedience vnto our soueraigne, vnder whose protection next vnder God, we doe enioye our being and continuyng in so good a woorke, for the which euery true member of England is bound daily and hourely to pray vnto God, that so good a foundation of the house of GOD may become so well framed and perfected, as to encrease & remayne vnremoueable, to the euerlasting comfort of all the professors: As is testified by the scriptures. The earth shall fayle, & all things therein conteined: but the worde of God abideth euerlasting, and one iotte of his worde shall not fayle. And when we haue done all that euer we can doe, yet shal we be but vnprofitable seruants. *Matth. 5.*

By these words, some may doubt what

they ought to doe in so weighbie a matter, it is in these fewe wordes declared. That wee ought to preferre the glory of God, the promotyng of Christ his Euangil, that is, his word, and the saluation of our soules, aboue all things in the earth.

A speciall note for all that professe Christ.

So shall we bee sure that though all the worlde besides were in an vprore and troubles: Though warres and contentions, plagues, & pestilence, and all inconueniences were round about vs, yet shold we be defended and protected. For so is Gods louyng promises vnto so many, as with willyng and obedient heartes doe seeke to be preserued in his folde, expressing their inwarde desires, by their outward conuersation and actions. By reason whereof, many haue beene stirred to forsake their frowarde wayes: and return vnto the Lord, by ensample of Kyng *Ezechia*, as foloweth. And *Ezechia* sent to all *Israel* and *Iuda*, and wrote letters to *Ephraim* and *Manasses*, that they shold come to the house of the Lorde at *Ierusalem*, & offer passeouer vnto the Lord God of *Israel*. And the Kyng helde a counsell with his Lordes, & all the congregation

In the 2. boke of the Chro. Chap. 30.

at

at *Ierusalem* to keepe the feast of passeouer in the seconde moneth.

And the tenour of his letters was this:

You sonnes of *Israel*, returne to the Lorde God of *Abraham*, *Isaac* & *Iacob*, and he shall returne to the reſidue that reſteth from the handes of *Assur*. Be not as your fathers, and as your brethren were, who haue transgressed against the Lorde God of their Fathers, who hath made them desolate as you see. Holde not your heartes therefore. But giue your hands to the Lorde, returne to his Sanctuary, serue him and hee shall shewe mercy vnto you, to your sonnes and daughters that be in bondage, for he is pitifull and easie to bee entreated. Thus farre dyd *Ezechias* by letters and messengers prouoke the people declined from God, to repentaunce, not onely in *Iuda* where he raygned lawfull Kyng, but also in *Israel*, subiecte then to an other Kyng. And albeit, that by some wicked men, his messengers were mocked, so lacked they not theyr iust punishmentes: For within sixe yeares after *Samaria*,

was destroyed, and *Israel* ledde captyue by *Salmanazar*. So dyd not this zealous King *Ezechias* desist to prosecute his dutie in restoring the religion to Gods perfect ordinance, remouyng all wickednes.

Ezech. 34 And again, in the Prophecie of *Ezechiel*, it is written thus: If a man nowe heare the noyse of the Trumpet, and will not be warned, and the Stewarde come and take him away, his bloude shall bee vpon his owne head: for hee heard the sounde of the Trumpet, and would not take heede, therefore his bloud be vppon him. But if he will receiue warning, he shal saue his lyfe. Moreouer, if the watchman see the swoorde come, and shew it not with the Trumpet, so that the people is not warned, if the swoorde come then, and take any man from amõg them, the same shall bee taken away in his owne sinne: but his bloud will I require at the watch mans hande.

An order of planting or graftyng. So is it required at the handes of all good Gouernors in this age, that the order of plantyng may be obserued in suche fourme, that euery tree may be so orderly planted and ingraffed, that there may be no

no confused growyng. For it is written, that suche as are not ingraffed in Christ, shall be pulled vp by the rootes: wherefore it behooueth that euery good Tree may be framed to be comfortable and defencible to the other his neighbour and stander by, beyng all of one Orchard, the higher to the lower, and the lower not to be slacke in vpright growyng, to the end to doe their office, duetie, and good will, vnto the higher. For so is it required by the worde of God, and no politike wisedome rightly may deny the same: as that when any stormy weather should happen to blowe vp, that then suche as before would haue beene iudged Okes, shoulde not shew them selues as tottering reeds, subiecting them selues to bee ouerrunne with euery sickle and sythe. But that rather against the time, that god shal please by his prouidence to call vs vnto him more nearer, by any Crosse of tribulation; that wee the people of this age may rather goe forwarde to meete with God in all reuerence, and valiantly to fight vnder his banner. Then that we should goe backeward with faintyng heartes, and

seeke to hide our selues from his presence which no man may escape, for that his glorious presence is euery where, both on high vpon the Mountaies, and beneth in the vallies. How much more ought we miserable creatures to bee vigilant, and that by continuall prayer and watching, thereby to moone his Godhead not to be greeued nor displeased for our disobedience in transgressing of his Commaundements? And that it may please him in his mercie to accept of our contrition in our returning euery one, forsaking his frowarde and vngodly wayes. And that with such repentaunce and mortification, as sinne may be abandoned and haue no place any longer to dwell in our mortall bodyes: And not to seeme too haue more care of thinges temporall, then of things eternall. For so nowe is it required at our hands in good earnest, thereby to stop the mouthes of all enemies, as that other nations beholding the perfect fourme of our returning, may haue iust cause so to say of England:

Lo these are the people whome God hath

hath chosen vnto him selfe, and that the troubles of our neyghbours may sounde a continuall watchewoorde in our eares, to amendment of our former euil liuing, or els wee may assure our selues, that wee doe but hasten the lyke measure of Gods displeasure towardes vs, which I pray God graunt to keepe farre from Englande.

And in the manner of our returnyng, let vs take and sette before our eyes, this holesome doctryne of Saint *Paule* to *Timothie*, in his fyrst Epistle. *Tim.2.*

I exhort therfore that aboue all things, Prayers, supplications, intercessions, and giuyng of thanks be had for all men: For Kynges and all that are in authoritie, that wee may lyue a quyet and a peaceable lyfe, with all godlinesse and honestie. For that is good and expedient in the sight of GOD our Sauiour, which will haue all men to bee saued, and to come vnto the knowledge of the trueth: For there is one

God.

God and one Mediatour, betwixt God and man: Euen the man Christ Iesus, which gaue him selfe a raunsome for all men. That it should bee testified at this tyme, I tell the trueth in Christ and lye not. Beyng the teachers of the Gentiles with fayth and veritie. I will therefore that the men pray euery where, lifeyng vp pure handes without wrath or doubting. Likewyse also the women, that they aray them selues in comely apparel, with shamefastnesse and discreete behauiour, not with broydered heare, eyther gold, or pearles, or costly aray: but as becommeth women that professe godlines thorow good workes. Let the women learne in silence with all subiection, in such wise as all suche as pray, may obtaine the benefit of prayer, which ought to be framed in all zealous maner, and with such a dutifull obedience as we doe owe vnto God in making our prayers and supplications: As we haue sundrye ensamples set owne vnto vs by the word of God.

First, howe Christ him selfe when he prayed vnto God the Father, that if it were his will, the bitter cup of his passi-

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on might passe away from him, not for that Christ was afrayd of death, but that hee would leaue vnto all his Disciples the true fourme of prayer, desiryng nothing but that which is good, and to edifie with all, and alwayes to commyt our willes vnto his will: not that our will be done, but that his will be done, and fulfilled, with such obedience as Christ. when he prayed, lifted vp his eyes vnto heauen. *Iohn.17*

And also *Moyses* & *Aaron* when they prayed for the people of *Israel*, it appeareth that they did it with their hāds holde vp, and their eyes lookyng vp vnto heauen, as a true testimony that their hearts were therevnto framed and setled. But when *Moyses* ceassed from lifting vp of his handes and eyes, those people were ouerthrowen. And howe much prayer of good men hath alwayes preuailed. The ensamples are not fewe: As when *Moyses* prayed for *Pharao*, the plagues ceased. *Num.11.12.15.* *Exod.9.10.*

Abraham liftyng vp his eyes, sawe the place where God had appointed him to offer vp his Sonne *Isaac*. *Gen.22.*

Abraham for the *Sodomytes*, *Moyses*

for the fathers that sinned in the wilderneſſe: *Samuel*, and *Dauid*, for the deſtruction: and *Solomon*, for them that came into the Temple: and *Elias*, for them that receiued raine: and for the dead, that he myght lyue: and *Ezechias*, for the people in the tyme of *Senacharib*. And all those receiued the fruit of their prayers. And in this our age, no doubt of it, by the good prayers of godly men powred out before the Lorde God, for the beholdyng of the people of Englande, in suche an acceptable a tyme, as God hath bene mooued in his mercyes to protect his flocke hitherto in a miraculous wyse, with nowe full twentie yeares past of returnyng, which large tyme no doubt of it, hath pleased God in his mercy to vouchsafe to assigne vnto vs the people of England, the rather for the good affectiō which he hath and doth beare vnto our so gracious and soueraigne Queene, vnder whom by Gods permission we do enioye such good blessings, as *Moyses* gaue vnto the Tribes of *Israel*, in time of their continuing in Gods cōmandements & ordināces, who is like vnto the people. Thou

Esdras. 4. booke.

art

art saued in the Lord, which is the shield of thy helpe, & sword of thy glory. Thine enimyes haue lost their strength towardes thee, & thou shalt treade vpon the heighte of them. But then it followeth, that when as God did behold the grudging and disobedience of the Israelites, hee appointed *Moyses* to commaund them that they shoulde not presume to come vp vnto the Lord lest he destroyed them. And let the Priests which come vnto the Lord, sanctifie them, lest the Lorde destroye them. Wherevpon God gaue foorth the Table of the ten Commaundementes, left vnto all that shoulde come after, to folow them as children of obedience. *Exod.19.*

And for that cause doe all the godly Preachers crye out daily foorth of the worde of God, Repent betymes as wee all doe admonish yee, repent, for your contempt and wickednesse so plainely committed, in so blessed a tyme as God was not more professed in woordes in many yeares before. But alas, too too farre out of the way in deedes: wherfore we are stil called to repent, for repentance is the onely way of our redresse & deliuerance.

For

For, dyd God euer so long spare anye whome he hath taught by his Prophets without some euident repentaunce? Or vseth any father to pardō his childe, without some token of amendment? Consider howe the Lord hath intreated *Israel* and *Iuda*, his owne people. Howe ofte they trespalled, and howe he gaue them ouer into the handes of their enemyes. But when so euer they repented and turned againe to God vnfeignedly, he sent them Iudges and deliuerers, Kyngs and Sauiours. This way then of repentance and vnfeigned turnyng vnto God by obedience, is the onely way before God accepted and allowed.

Therfore was *Noah* sent into the olde worlde to bring this doctrine of repentance, and all the olde Prophets, as *Elias*, *Elisæus*, *Esaias*, *Ieremias*, and *Malachias*, and hee who excelled all the Prophets, Iohn Baptist, whose sharpe rebukes for sinnes woulde nowe be hardly abyde and suffered. Yet are they not vnfitryng to this age, for that the same spirite stil striueth against the malice of our tyme. Albeit, in diuers sortes and fashi-

ons,

thus *Noah* pronounced that within an hundreth and twentie yeares all flesh shoulde bee destroyed. Wee haue many *Noahs* that doe crye in our tymes, yet fewe repent. All that tyme that *Noah* was preparyng of the Arke, to auoyde Gods vengeance, the multitude derided this holy Prophete, as many nowe doe make a scoffe at all them that by obedience to Gods worde, seeke the meanes appoynted to auoyde Gods indignation and iudgements. Then the people wold not repent: but as they shoulde lyue for ever, they maryed, they banquetted, they builded, they planted, but not in God. And so it is muche to be feared, that in this age, there are many that do the like: they marry, but not in God: they builde, but not in trueth and righteousnesse: and therefore because their buildyng is not accordyng to Gods direction, they know not howe soone it shall fall downe. And that it may appeare howe God hath vsed to call those that he would haue saued in former ages, I haue thought good to set downe certaine places of the scriptures, because euery one hath not to buye the

whole booke.

The Prophet *Ieremy* setteth downe a very notable ensample, what returnyng God requireth of his people. O *Israel*, if thou wilt turne thee then vnto me, saith the Lorde, and if thou wylt put away thine abominations out of my sight, thou shalt not be moued, and shalt sweare the Lorde liueth, in trueth, in equitie, and righteousnesse. And the people shall be fortunable, and ioyfull in him. For saith the Lorde to all *Iuda* and *Ierusalem*, Plough your lande and sowe not among thornes, be circumcised in the Lorde, and cut away the foreskyn of your heartes, all yee of *Iuda*, and the indwellers of *Ierusalem*: that my indignation breake not out lyke fyre, and kindle so that no man may quenche it because of the wickednesse of your imaginations.

Here it is to bee noted, that there is a great difference betwyxt the visible fyre and a paynted fyre.

Iere.18. Moreouer, thus sayeth the Lorde, When I haue taken in hand to roote out, to destroye, or to waste away any peo-

ple

ple or kyngdome: If that people against whome I haue deuised, conuert from theyr wickednesse, I repent mee of the plague which I had deuised to bryng vpon them.

Agayne, when I take in hand to build, or to plante a people or kingdome, if the same people doe euil before me, and heare not my voyce: I repente of the good which I deuysed to doe for them. Speake nowe vnto *Iuda*, Thus sayeth the Lorde, Beholde, I am deuising a plague for you: therefore let euery man returne from his euill wayes, and do the thyng that is good and right.

And in the Prophecie of *Esai*, Heare this, O thou house of *Iacob*, yee that are called by the name of *Israel*, and are come out of the stocke of *Iuda*, which sware by the name of the Lord, and beare the witnesse of the Lorde of *Israel*: But not with trueth and right, which are called free men of the holy Cities, and are grounded vppon the GOD of *Israel*, whose name is the Lorde of Hostes. The thynges that I shewed you euer since the begynnyng, haue I not

Esai.48.

brou ht them to passe, immediately as ther ame out of my mouth, and declared thē, and they are come. Howebeit, I knowe that thou arte obstinate, and that thine necke hath an yron vayne, and that thy browe is of brasse. Neuertheless, I haue euer since the beginnyng, shewed thee of thinges for to come, and declared thē vnto thee or euer they come to passe, That thou shouldest not say, my Idol hath done it, my carued or molten Image hath shewed it. Heare and consider all these thinges, whether it was yee that Prophecied them: But as for me, I told thee before at the beginnyng, new and secret things that thou knewest not of, and some done nowe, not of olde tyme, wherof thou neuer hardest before they were brought to passe: that thou canst not say, beholde I knewe them. Moreouer, there be some whereof thou hast neuer heard nor known, neither haue they bene opened vnto thine eares afore tyme: for I knew that thou wouldest maliciously offende, therefore haue I called thee a transgressour euen from thy mothers wombe.

Neuertheless, I haue withdrawen my

my wrath for my names sake, & for mine honours sake, I haue ouer seene thee: so that I haue not rooted thee out. Behold, I haue purged thee, and not as Siluer: I haue chosē thee in the fyre of affliction, & that onely for mine owne sake: for I giue myne honour to none other, that thou shouldest not despise mee. Hearken vnto mee O *Iacob* and *Israel*, whome I haue called, I am euen that is, I am the first and the last.

Whereby it is plaine, that there is no more redeemers to be looked for, and the Prophets are gone before. Albeit, wee heare daily speakyng vnto vs from God him self and all his Prophets, to the end to gather together the remnaunt of *Iuda*.

In so muche as the Prophet *Ezechiel* hath left vs these comfortes, When the wicked man turneth away from his wickednesse that he hath done, and doeth the thing which is equall and right, hee shall saue his owne soule and lyue. For in so much as he remembreth him selfe, and turneth him from all the vngodlines that he hath vsed, hee shall lyue and not dye.

Iere. 5.

Albeit, the Prophet *Ieremy*, doth in this Chapter folowing, lay hard to the charge of all vngodly persons, taking occasion first to reproue whoredome and swearing, taking Gods name in vaine. Shold I not correct this, sayth the Lord: should I not be auenged of euery people that is lyke vnto this? Clyme vp vppon theyr walles, beate them downe, but destroye them not vtterly. Cut of their branches because they are not the Lordes, for vnfaythfully hath *Israel* and *Iuda* forsaken mee, sayeth the Lorde, they haue denyed the Lorde, and sayde, it is not hee: Tushe there shall no harme or misfortune come vppon vs: wee shall neyther see sworde nor hunger. As for the warning of the Prophetes, they take it but for wynde: yea there is none of those that will tell them that suche thinges shall happen vnto them. Feare yee not mee sayeth the Lorde: are yee not ashamed to looke mee in the face, which bynde the Sea with the sande, so that it can not passe his boundes: For though it rage, yet can it doe nothyng, and though the

waues

waues doe swell, yet may they not goe ouer. But this people hath a false and an obstinate heart, they are departed and gone away from mee. They thinke not in their heartes, O let vs feare the Lord that giueth vs rayne early & late, which keepeth euer styll the harueſt for vs yearely. Neuertheleſſe, your misdeedes haue taken from you, and your sinnes haue robbed you thereof: for among my people are founde wicked persons, that priuily laye snares and wayte for men to take them and destroy them. And lyke as a Nette is full of Byrdes, so are their houses full of that which they haue gotten with falshoode and deceite, whereof commeth their great substance and ryches, whereof they are fatte and welllykyng, and are runne away from me with shamefull blasphemyes: They minister not the lawe ryghtfully, They iudge not accordyng to equitie. Should I not punishe these things sayth the Lord? should I not bee auenged of all suche people as these bee? Horrible and greeuous things are done in the lande.

Which while the Lorde dyd beholde, See I pray you the louyng mercyes of the Lorde offered vnto those people, and nowe speaking vnto vs, by the mouthes of many godly Preachers, in folowyng and obseruyng the fourme of the good Prophet *Osee*, in daily crying out. Turne from your frowarde wayes, and turnyng from your disobedience with the children of *Israel*: saying vnto the eternall God, Thou arte the Lorde our God, and thee will we worshyp: Confusion hath deuoured our fathers labour frō our youth vp, yea their sheepe & their Bullockes, their sonnes and their daughters. So doe wee also sleepe in our confusion, and shame couereth vs: for we and our Father from our youth vp vnto this day, haue sinned against the Lorde our God, and haue not obeyed his voyce.

Osee.13.

Act.4.

For reconciliation whereof it is written thus by the Prophet *Ioel*. Make thy moane, as a Virgine doeth that girdeth her selfe with sackecloth, because of her Bridegroome, for the meate and drinke offerings shall bee taken out of the house of the Lord. And the Priests, the Lords, and

Ioel.1.

and Ministers shall mourne: the fielde shall be wasted, the lande shal be in a miserable case. Wherefore in the seconde Chapter of the same Prophet it is written thus. Turne you vnto the Lorde your God, for he is long suffring and of great mercy. Proclaime a fasting, call the congregation, and gather the people together, warne the congregation, gather the Elders, bring the children and sucklyngs together, let the Bridegroome go foorth of his Chamber, and the Bryde out of her Closet: Let the Priestes serue the Lorde betwyxt the Porch and the Alter, weeping, and saying: Be fauourable (O Lorde) to thy people, let not thine heritage be brought to such confusion, lest the Heathen be Lordes thereof.

Prayers must be made out of the Closet of our hearts.

And Saincte *Paul* to *Timothie* hath left vnto vs in this age, a probable reason, that the day of the Lord, his translation of this worlde, is neerer vpon commyng. then nowe seemeth to be made accompt off. This knowe that in the latter dayes shal come perillous times: for men shall be louers of their owne selues, couetous, boasters, proud, cursed speakers: disobedient

Tim. 3.

A lamentable signe, euen as it is come to passe in this age.

disobedient vnto father and mother, vnthankfull, vngodly, vnkynde, trucebreakers, false accusers, riotous, fierce, despisers of thē that are good, Traytours, headie mynded, greedy vpon voluptuousnesse, more then the louers of God, hauyng a similitude of godlinesse, but hauyng denyed the power thereof, and such abhorre. For of this sorte are they which enter into houses, and bryng in bondage women, laden with diuers lustes, euer learnyng, and neuer able to come to the trueth.

If the consideration of such ensamples, then may not mooue the people in this age to bee deepely touched with repentaunce, let them take the louyng Parables of Christ of the two sonnes, and of the tylman, vnto whome hee set his Vineyarde. *Matth.21.*

A certayne man had two soones, and hee came to the first and sayde, sonne, goe and worke to day in my Vineyarde, who answered I will not: but afterwards repented and went. Then came hee to the seconde, and sayde likewyse, and hee answered I will syr, but went not.

Wherein

Wherein is expressed a wonderfull comfort: first is to be considered, how the Lorde our God maker of heauen & earth, doeth humble him selfe, not onely to bee called a husbandman, a housholder, and suche lyke: But he abaseth him selfe of mercy, to vs vile earth and ashes, that his sonne became man to make mankynde glorious in his sight, to make all those that do not refuse his grace offered, of the slaues of Satan, his sonnes by adoption: We are his sonnes, we are his Vinyard, wee are as deare vnto him as the Apple of his eye: As *Moyses* speaketh, if you can beleeue it, hee sweareth that you shal be his inheritance, and he will be yours: If yee will onely beleeue his grace offered, and beleeue him when hee sweareth. Will yee call his trueth into doubt? his glorye into shame by your mistrieste? Better it were that all creatures should perishe, Heauen, man, and Aungels, then that GOD shoulde not haue credite, or that his power and glorye in the least iotte shoulde bee diminished. Hee hath called vs hys people of

England

Englande by his worde many yeares, to worke in his Vineyarde. But what many one haue answered, I appeale to your owne consciences, which witnesseth, and all the world seeth, that some haue deceitfully sayd lyke Belials childrē, & answered that ye woulde goe and worke in your fathers Vineyarde, and haue not done it: and othersome lyke rebellious, haue plainly sayde they would not.

But what is in this great matter required, it onely remaineth, that all do repent and returne vnto the Vineyard, with the first Sonne. For neuer shall ignorannce excuse any lande or nation, as it is plaine in the first to the *Romaynes*, neyther can any people be receiued without the fruit of repentance, not onely to acknowledge our sinne & to lament them, but to amend our liues, and to make streight the Lords pathes, and to be well garded with obedience vnto God, in doyng the workes of righteousnesse, in executyng Gods precepte, to the resistyng of Satan and sin.

But if neyther the meanes of Gods mercyes offered, nor his punishemente threatned for sinne, may not moue obsti-

nate

nate people to returnyng vnto the Lorde in good earnest, and that they will looke for signes, lyke vnto the Scribes and Pharises, temptyng Christ saying, maister giue vs a signe, vnto whome Christe answered: The euill and adulterous generation seeketh a signe, but there shall no signe be giuen them, saue the signe of the Prophet *Ionas*. Insomuch as wee of this age neede to looke after no further signes or wonders then the word of God and daily experience leadeth vnto. For *Ierusalem* and *Damasco*, neuer possessed more greater blessinges then Englande nowe doeth, nor none of those Cities neuer enioyed more pompe then London nowe possesseth. And it is certaine, that Christ preached three yeares in those two famous Cities, and the Countreys vnto them adiacent. And after fortie yeares *Ierusalem* was destroyed, so long a time dyd God giue vnto them of repentaunce and returning from their froward wayes wherein those people so proudly walked in disobedience. And the same God of long tyme hath called his litle flocke of Englande, as the remnaunt of *Israel*, by *Matth.12.* *Marke.8.*

the

the largeneſſe of his mercy offered. But the ſame ſeemeth to haue taken ſo little effecte, as that a great number with the
Iob. 12. conſent of diſobedience, haue taken occaſion by their owne wickedneſſe, to prouoke almyghtie God vnto diſpleaſure, in ſuche lamentable wyſe, as many are become enemyes and betrayers of their owne ſoules, for which their ſo greeuous contempt none may eſcape the puniſhement: As it hath bene declared in all notable puniſhmentes from the beginning. For when the originall worlde periſhed
Gen. 7. 19. by water, when *Sodom* and *Gomorrha* was conſumed by fyre. And finally, when *Ieruſalem* was horribly deſtroyed, doeth any man thinke that all were lyke wicked? it is euident that they were not. Neuertheleſſe, although ſome were young, and dyd not know what oppreſſion ment, neyther coulde defile them ſelues with beaſtly and vnlawfull luſtes, ſome were pitifull and gentle of nature, and dyd not thirſt for the bloud of Chriſt his apoſtles. But did any in the time of Gods viſitation eſcape the plagues & vẽgeance which did apprehẽd the multitude. Let the ſcrip

tures

tures witnesse, and the histories be considered, which plainly doe testifie, that by the waters all flesh in earth at that time dyd perishe, *Noah* and his family reserued: That none escaped in *Sodome* and in the other Cities adiacent, excepte Lot and his two daughters. And euident it is, that in that famous Citie *Ierusalem*, in that last destruction of the same, none escaped Gods vengeance except so many as before were dispersed. And what the cause was of this Gods seueritie, we are forbidden to dispute with God. But let all men by these examples learne betymes, to flee and auoyde to commit such lyke abominations as the proude contemners of God doe prosecute, if the residue list not to bee partakers of theyr plagues. And yet the cauſes are euident, for which GOD brought so horrible destruction vppon those Cityes, manifestyng that wee shoulde bee subiect without grudgyng vnto Gods will and iudgementes, which in themselues are most holy and iust.

Wherfore

Wherefore it behoueth that we of this age, should all humble our selues vnder the mightie hande of God, in such wyse as he in his mercy, beholding our humilitie, may bee mooued to turne away his wrathfull displeasure from vs. For in the originall worlde, none was found in authoritie, that eyther dyd resist tyrranny, or oppression, that vniuersally was vsed, eyther yet that earnestly reprehended the same. In *Sodome*, was none found, that dyd gainstande that furious and beastly multitude that dyd compasse about, and beseige the house of *Lot*: None would beleeue *Lot* that the Citie should be destroied. And finally, in *Ierusalem* was none founde, that studied to repelle the tyranny of the Priestes, and therefore of one vengeance temporall, were they all partakers. Which examples in sundry places before touched, ought to mooue euery one that hath any feelyng iudgement in them selues, to the deepe consideration of their dueties, in this last age & perillous tymes. Seeyng it is written, that those that doe not labour to their power to correct euill, doe consent to doyng of euil.

And

And let it not be forgotten, howe that Ionas the Prophet, was but three dayes in his deliuerynge of the Lordes message vnto that great Citie of *Niniuee:* That after fortie dayes the same Citie shoulde be destroyed. And those people knowyng them selues guiltie of tramgression of Gods commaundements, beleeued the Lorde, and proclaimed fastyng with one accord among them all: and put on sackcloth, as well the great as the small, the rich as the poore. The Kyng did cast off his costly aray, ẏ he was wont to weare, and put on sackcloth, as then the manner was of declaring repentance: for he feared God. In so much as God beholdyng their contricion in an acceptable tyme, turned from his forepurposed destruction, which was pronounced to haue fallē vpō that great Citie after fortie daies, according to the message of Ionas: had not both the King & the people bene touched with so zealous affection vnto God & his word: As they beleeued the Lordes message without any further doubtyng, and those people founde fauour in Gods sight.

So God graunt Englande, in rendering of their due obedience to do the like, in expressing our vnfeigned repentance, by our outward actions: for wee can not excuse our selues by ignorance, as to say, that we want of such like warning. For common experience may teache sensible men, that if one man receiue a hand writing from an other, great credite is giuen therevnto, especially when there is fayth and confidence betwixt the partie who sent the writing, and the parties vnto whom the same is sent. In so muche as euery man and woman ought to examine in them selues what confidence euery one doeth repose in God his written worde: and what zealous loue euery one beareth in his heart toward the same. And let vs not be vnmindfull that there is a time to laugh, and a tyme to weepe, a tyme to go forwarde, and a tyme to goe backwarde. Wherby all are forewarned from goyng backwarde, like the frowarde nature of the Sea Crabbe. But rather seeing that we doe beare the Image of Christ, let vs in tyme refraine, from glutting & ladyng our selues with muddy earth, lyke vnto

the Moluish generation: but so to frame our selues to haue gladsome heartes and willing mindes: to the ende, to fetch water at the liuely fountaine, with the woman of *Samaria*, who could not deny but that shee had met with one, who had told her all that she had done in her tyme: and the same was very Christ our Lorde and Sauiour, who now speaketh vnto vs out of his sacred worde: hee knowyng from the beginning what hath bene done, and what we nowe doe, and nothing can bee hyd from him so secretly, that his eares doeth not heare, & his eyes behold. Who of a fatherly affection in his mercy hath left vnto Englande, the moste perfectest meanes that euer was, by the prescripte rule of his worde, how to know what our dueties are, and howe wee should behaue our selues in this mortall and transitory lyfe. Alwayes, and in all our externall deedes, to preferre his diuine wil & pleasure, before our carnall willes and affections, vntyl we come to the vnspeakeable ioyes of his presence. In the meane time the same our God hath assured vs by his word, that after Prophets or warnings

Iohn. 4.

there euer after followed returnyng in yeldyng due obedience: Or els alwayes hath ensued a lamentable and fearefull destruction. Albeit, our heauenly father hath and yet doeth deale with vs his people of Englande, in the large measure of his mercy; euen as a good father or master that threateneth and shaketh the rod before hee layeth on the stryppes, which whyle the disobedient dee seeme to contemne and set light by, a heauy punishement insueth: which notwithstandyng, when he threateneth, he findeth no duetifull obedience in returning vnto him: and when he warneth, there is no repentance for sinne. For he findeth some so obstinate and wicked, as to say, the way of the lord is not indifferent: vnto such it may very well be sayd, Nay, is not your wayes rather cursed? As God forbyd, that any one of his litle flocke in Englande should be so obstinate and indurate hearted, as to thinke that so good blessings as GOD hath powred vpon England, are lent vs in vayne, so to returne from vs as clouds without rayn, or as an Eccho in the aire, vnlesse our owne vnworthinesse doe de-

lesue

ſerue it ſo to be taken from vs, and to be
giuen vnto a ſtraunge people that yet
knowe not God. As God forbyd, that we
ſhould throwe our diſobedience, ſo as it
were, rent the mercyes of God from our
ſelues, and ſo become the ſcattered peo-
ple. But rather let vs the people of Eng-
lande, ſeeke by all meanes poſſible to re-
deeme our euil ſpent tyme, by earneſt re-
pentance and mortification, ſubduing the
luſtes of the fleſh, with all the euill concu-
piſcences of the ſame: bearyng with vs
free and cleare conſciences, agreeable to
the will of God, for ſo is the way to be at
one with him, as his worde doeth direct
vs: That to the cleane, all thinges are
cleane, and to the frowarde, all thinges
are frowarde: with the godly, thou ſhalt *King. 22.*
be godly: with the vncorrupt, thou ſhalt
be vncorrupt. And this I ſay further,
that I write according to the truethe and
lye not: let euery man examine his owne
conſcience, I do deſire no better witnes.
For where any man or woman ſo liueth,
as hauing no feeling deſire in themſelues
to be at one with God: ſure it is an eui-
dent ſigne, that neyther God dwelleth in

them, nor they in God. With such God graunt, that none of the people of England should at any tyme ioyne felowship: but that all may growe and become lyuely members for Christ his Church, by one generall consent: So shall there bee no complainyng in our streetes, nor no leading into captiuitie, but all shall haue a ioyfull peace in conscience: Thereby to glorifie God our heauenly father, vnto whom with his Sonne Christ Iesu, and the holy Ghost, three persons and one God eternall, be all honor, power, and dominion, now and for euer, Amen.

FINIS.

Iohan. 8. Our Sauiour Christ pronounceth thus much of him selfe, that if we continue in his word, then are we his very Disciples, and shal knowe the trueth, and the trueth shal make vs free.

Saue Lord, and blesse, with good increase,
thy church our Queen, & realme in peace.

¶ IMPRINTED
at London at the three
Cranes in the Vintree, by
Thomas Dawſon, and Tho-
mas Butter. 1580.

Rob.t Powell

his Book

1766/7